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Unlike classroom instruction in the traditional disciplines, the teaching of human rights does not involve the memorizing of texts or acquisition of problem-solving skills; it is rather a matter of creating basic attitudes of tolerance and goodwill in the receptive minds of children. An understanding of the experiences and problems encountered by dedicated teachers in different parts of the world as they try to teach human rights will hopefully inspire teachers in other countries to devise their own experiments in this important field of endeavor.

A two-year project was enacted in a girls' secondary school in Ecuador to draw attention to the local and national scene in that country as a means of developing knowledge of human rights and a concern for those whose rights were being denied. The theme of the program was "the rights of women." Field work and inquiries were made as to the status of women in different regions of the country. Every opportunity was also taken to study the place of women in other cultural areas and in other times. Other projects discussed include a British secondary school "project-study" of human rights, a Japanese effort to combat prejudice against Koreans, a Canadian secondary school study of the race question, and the Higher Horizons Program of New York City.

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DERECHOS HUMANOS
DROITS DE L'HOMME
ПРАВА ЧЕЛОВЕКА
HUMAN RIGHTS
人權

TEACHING HUMAN RIGHTS

A HANDBOOK FOR TEACHERS

UNITED NATIONS

35 cents

Bennett O. Stalvey

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U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
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Where, after all, do universal human rights begin? In small places, close to home—so close and so small that they cannot be seen on any map of the world. Yet they are the world of the individual person: The neighborhood he lives in; the school or college he attends; the factory, farm or office where he works. Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.

March 27, 1958 — MRS. FRANKLIN D. ROOSEVELT

Mrs. Roosevelt was truly the First Lady of the world and we, in the United Nations, salute her memory for her warm humanitarianism and her deep concern for the underprivileged.

U THANT

Secretary-General of the United Nations

November 8, 1962

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TEACHING HUMAN RIGHTS

A Handbook for Teachers

(Second Edition, 1963)

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FOREWORD

December 10, 1963, marks the fifteenth anniversary of the proclamation by the United Nations General Assembly of the Universal Declaration of Human Rights.

This historic proclamation, which establishes "a common standard of achievement for all peoples and nations", was accepted without a dissenting vote shortly before midnight on December 10, 1948, at a plenary meeting of the General Assembly held in Paris. In announcing its adoption by the organized community of nations, the President of the General Assembly said:

> "Millions of men, women and children all over the world, many miles from Paris and New York, will turn for help, guidance and inspiration to this document."

Today the Universal Declaration of Human Rights ranks second only to the Charter of the United Nations as an index of the highest aspirations of the peoples of the world.

While undoubtedly much has been achieved by the United Nations and its related agencies in promoting respect for human rights during these 15 years, it is apparent on all hands that much still remains to be done before men, women and children everywhere acquire in practice the rights which have been adjudged by the Declaration to be theirs. The goal has been clearly established and much progress towards it has been made. Yet the journey to the objectives proclaimed in the Declaration has only just begun.

Important though it is, activity on behalf of human rights must not be confined to the arena of international discussion and decision alone. It requires persistent, living action from day to day, not only to make secure the rights already achieved but to gain others as yet unattained.

It is in this task that the teacher in schools and colleges can play a fundamental role. It is to him that this book is addressed as a modest contribution to his vital task of nurturing the minds of the young.

The world of today is an interdependent world. Living together in peace and understanding is, today, not only desirable but essential. Consequently the elimination of outmoded concepts and shibboleths from the minds of people everywhere, and the introduction in their place of a larger understanding which reflects the realities of today's world are tasks not only of the highest nobility but also of the most urgent necessity.

By instilling these realities into the minds of the young, by word and by deed, those who teach the principles proclaimed in the Universal Declaration of Human Rights in the various cities, towns and villages of the world, help to bring the world together and to make it one where the truth expressed in the first article of the Declaration is fully realized:

> "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

U THANT
Secretary-General of the United Nations

PREFACE

The sub-title of this collection of articles perhaps calls for a word of explanation. The description "A Handbook for Teachers" is not intended to suggest that the volume deals with established methods of teaching human rights or that a scientific survey has been attempted of how education in human rights is being imparted in the various parts of the world today.

Unlike classroom instruction in the time-honored disciplines the teaching of human rights does not involve the memorizing of texts or the acquisition of skills in solving classroom problems; it is more a matter of creating basic attitudes of tolerance and goodwill toward all human beings at a time of life when minds are naturally receptive. Instruction in human rights like all ethical instruction therefore depends on creating right moods and an atmosphere of moral earnestness. It is hoped that some of the examples given in this booklet would illustrate that point.

Like the first edition, now out of print, the present volume gives background information on the work that the United Nations and UNESCO have done in the field of Human Rights, touches on the experiences and problems of various countries and presents a miscellany of what dedicated teachers in different parts of the world have done to make the understanding of the Universal Declaration easier and more pleasant for children and adults alike. Thus, each contribution in this booklet has the flavor of the region it comes from and will perhaps inspire teachers in other countries to devise their own experiments in a field of endeavor where so much remains to be achieved. If this publication helps in this vital task much of its aim would have been realized.

The editors extend grateful acknowledgment to the individual authors, education authorities and publishers in various countries whose generous cooperation has made this volume possible.

I. HUMAN RIGHTS AND INTERNATIONAL ORGANIZATIONS

THE CHALLENGE TODAY

The United Nations was established in 1945 not only to prevent war, but also to promote conditions of international well-being and progress essential to the maintenance of peace. Its Charter proclaims that one of the principal purposes of the United Nations is to achieve international cooperation in "promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion."

What the United Nations has done and is doing to encourage the promotion and protection of human rights throughout the world is summarized below.

Three of the principal organs of the United Nations—the General Assembly, the Economic and Social Council and the Trusteeship Council—are given responsibilities under the Charter with respect to human rights. Provision is made, in article 68, for the establishment by the Economic and Social Council of commissions in economic and social fields and "for the promotion of human rights".

International Bill of Rights

The Commission on Human Rights came into existence early in 1946. For eight years the Commission devoted itself mainly to preparing an international bill of human rights. In the beginning there was much discussion of the form which the bill of rights should take. Some thought that a declaration of principle, or manifesto, was most appropriate, while others favored a convention. It was finally decided that the international bill should be in three parts: a "declaration" which would lay down general standards of human rights; a "covenant or covenants" which would be legally binding on states becoming parties thereto; and "measures of implementation" which would establish international machinery to exercise general supervision over the enforcement of the covenants.

Universal Declaration of Human Rights

The Commission began its work in January 1947 under the chairmanship of Mrs. Franklin D. Roosevelt. Almost two years later, on December 10, 1948, the General Assembly of the United Nations adopted the Universal Declaration of Human Rights at the Palais de

Chaillot in Paris. Out of the 58 nations represented there, 48 voted their approval of the Declaration, none voted against, eight abstained, and two were absent. The first international declaration of human rights was therefore adopted without a single dissenting vote.

The Declaration consists of a preamble and 30 articles. The first two and the last three articles are of a general character and apply to all the rights set forth in the Declaration. The major portion of the Declaration is devoted to two broad categories of rights—(1) personal, civil and political rights (articles 3 to 21) and (2) economic, social and cultural rights (articles 22 to 27). The concluding articles, articles 28 to 30, recognize that everyone is entitled to a social and international order in which these rights and freedoms may be fully realized, and they stress the duties and responsibilities which the individual owes to the community.

It was not an easy task for so many countries to come together and draft a declaration recognizing human rights and fundamental freedoms in terms which all could accept and understand.

However, in the 15 years since it was adopted, knowledge and acceptance of the Declaration have spread far and wide. It has been translated into all the main languages of the world. The date of its adoption, December 10, was proclaimed as Human Rights Day by the General Assembly in 1950 and it is celebrated every year in most countries.

The Impact of the Declaration

The Universal Declaration of Human Rights has undoubtedly exercised a profound influence throughout the world. The Declaration or individual articles from it are frequently quoted in United Nations resolutions as setting standards to be applied. The influence of the Declaration is reflected also in a number of national constitutions promulgated since 1948, such as those of Costa Rica, El Salvador, Haiti, Jordan, Libya and Pakistan.

More recently, references to the Universal Declaration are to be found in the Constitutions of many new African states, including the Republic of Cameroon, the Central African Republic, Chad, the Republic of the Congo (Brazzaville), Gabon, Guinea, Madagascar, Mali, Mauritania, Niger, Senegal, Somalia, Sudan and Togo.

The direct influence of the Declaration is clearly evident in national laws or decrees issued in various countries, including Canada, Ecuador, the Federal Republic of Germany, Paraguay and Thailand. It has also been cited in court decisions in many countries.

The Declaration has also inspired a number of international conventions concluded under the auspices of the United Nations and the specialized agencies.

The Convention on the Prevention and Punishment of the Crime of Genocide, which protects the right of everyone to life, set out in article 3 of the Declaration, was adopted by the General Assembly of the United Nations on December 9, 1948, and came into force on January 12, 1951. The Convention defines genocide as the committing of certain acts with intent to destroy, in whole or in part, a national, ethnical, racial or religious group as such. The acts which constitute genocide are killing, causing serious bodily or mental harm, deliberately inflicting conditions of life calculated to bring about physical destruction in whole or in part, imposing measures intended to prevent birth, and the forcible transfer of children. The contracting parties undertake to enact the necessary national legislation to give effect to the Convention, and to provide effective penalties for those guilty of genocide, whether committed in time of peace or in war.

The Convention concerning Equal Remuneration for Men and Women Workers for Work of Equal Value was adopted by the General Conference of the International Labor Organization on June 29, 1951. It is based on paragraph 2 of article 23 of the Declaration which states that "everyone, without any discrimination, has the right to equal pay for equal work". The Convention entered into force on May 23, 1953 and, as of June 1, 1963, had been ratified by 44 states.

The Convention relating to the Status of Refugees, opened for signature on July 28, 1951, is based on article 14 of the Declaration, which states that "everyone has the right to seek and to enjoy in other countries asylum from persecution". This Convention came into force on April 22, 1954, and, as of June 1, 1963, had been ratified by 32 states.

Similarly, the Convention relating to the Status of Stateless Persons derives from the provision of article 15 of the Declaration, that "everyone has the right to a nationality". This Convention was opened for signature on September 28, 1954, and came into force on June 6, 1960. The Convention provides that each contracting state will, in certain important matters, accord to stateless persons the same treatment as is accorded to nationals, and in other matters treatment "as favorable as possible and, in any event, not less favorable than that accorded to aliens generally in the same circumstances." As of June 1, 1963, the Convention had been ratified by eight states.

The Convention on the Political Rights of Women, which came into force on July 7, 1954, provides that women shall be entitled to vote in all elections on equal terms with men, that they shall be eligible

for election to all publicly-elected bodies, established by national law, on equal terms with men, and to hold public office and exercise all public functions established by national law, on equal terms with men, without any discrimination. This Convention is based on the principles enunciated in article 21 of the Declaration, that "everyone has the right to take part in the government of his country, directly or through freely chosen representatives", and that "everyone has the right of equal access to public service in his country". As of June 1, 1963, the Convention had been ratified by 39 states.

In the Convention on the Nationality of Married Women, which came into force on August 11, 1958, each contracting state agrees that neither the celebration nor the dissolution of a marriage between one of its nationals and an alien, nor the change of nationality by the husband during marriage, shall automatically affect the nationality of the wife. The Convention derives from article 15 of the Declaration, on the right to a nationality. It had been ratified, as of June 1, 1963, by 25 states.

Article 4 of the Declaration declares that "no one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms." As one means of making this principle a reality, the Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery was adopted and opened for signature on September 4, 1956. In this Convention, the states parties have agreed among other things to take all practicable and necessary legislative and other measures to bring about progressively and as soon as possible the complete abolition or abandonment of such institutions as debt bondage, serfdom, and other practices similar to slavery. As of June 1, 1963, the Convention had been ratified by 38 states.

Closely connected with the 1956 Slavery Convention, and also inspired by article 4, is the Convention concerning the Abolition of Forced Labor adopted on June 25, 1957, by the International Labor Conference at its fortieth session and ratified up to June 1, 1963, by 61 countries. This Convention came into force on January 17, 1959. Each state which ratifies it undertakes to suppress and not to make use of any form of forced or compulsory labor for purposes of political coercion, economic development, labor discipline, punishment for having participated in strikes or as a means of racial, social, national or religious discrimination.

The Discrimination in respect of Employment and Occupation Convention, 1958, stems from article 23 of the Declaration, which declares in part that "everyone has the right to work, to free choice

of employment, to just and favorable conditions of work and to protection against unemployment". The Convention was adopted on June 25, 1958, by the International Labor Conference at its forty-second session and came into force on June 15, 1960. Each member state which ratified this Convention undertakes "to declare and pursue a national policy designed to promote, by methods appropriate to national conditions and practice, equality of opportunity and treatment in respect of employment and occupation, with a view to eliminating any discrimination in respect thereof". As of June 1, 1963, it had been ratified by 37 states.

The Convention against Discrimination in Education, adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organization on December 14, 1960, is based on article 26 of the Declaration which says in part: "everyone has the right to education". In order to eliminate and prevent discrimination within the meaning of the Convention, the states parties to the Convention undertake, among other things, to ensure that there is no discrimination in the admission of pupils to educational institutions and to abrogate any statutory provisions and administrative instructions which involve discrimination in education. The Convention had, as of June 1, 1963, been ratified by 15 states.

On November 7, 1962, the General Assembly of the United Nations adopted the Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages, based on article 16 of the Declaration. As of June 1, 1963, the Convention had been signed by 13 states. There have been, to date, no ratifications or accessions.

Many international conventions and agreements, even those not drawn up under United Nations auspices, also show the effect of the Declaration. In the Peace Treaty concluded at San Francisco in 1951, Japan declared its intention to strive to realize the objectives of the Universal Declaration of Human Rights. The European Convention for the Protection of Human Rights and Fundamental Freedoms, signed at Rome on November 5, 1950, under the auspices of the Council of Europe, not only invokes the Declaration in its preamble; its substantive provisions are based on an early version of the United Nations draft covenant on human rights. The Convention established a European Commission on Human Rights, before which any signatory state may lodge a complaint. As of July 1, 1963, the Convention had been ratified by 16 countries. In the 1954 agreement relating to the Free Territory of Trieste, the Italian and Yugoslav authorities undertake to act in accordance with the principles of the Universal Declaration of Human Rights in the administration of their respective areas.

Draft International Covenants on Human Rights

Once the Declaration was completed in 1948, the Commission on Human Rights was able to concentrate on the draft covenants, but only in 1954 did it finish the preliminary texts of a draft covenant on civil and political rights and a draft covenant on economic, social and cultural rights. These were transmitted, through the Economic and Social Council, to the General Assembly. They are still before that body for final drafting and adoption.

The Right of Peoples to Self-Determination

The controversial issue of whether the draft covenants on human rights should contain provisions setting forth the right of peoples to self-determination was decided by a majority of member states to the effect that such an article should be included. As a consequence both draft covenants provide that all peoples have the right of self-determination. Meanwhile, action on the question of self-determination has also been taken independently of the covenants.

At its fifteenth session, in 1960, the General Assembly adopted the Declaration on the Granting of Independence to Colonial Countries and Peoples. It proclaims the necessity of bringing colonialism in all its forms and manifestations to a speedy and unconditional end. The subjection of peoples to alien subjugation, domination and exploitation, the General Assembly declared, constitutes a denial of fundamental human rights, is contrary to the Charter of the United Nations and is an impediment to the promotion of world peace and cooperation. Inadequacy of political, economic, social or educational preparedness should never serve as a pretext for delaying independence. All armed action or repressive measures of all kinds directed against dependent peoples should cease in order to enable them to exercise peacefully and freely their right to complete independence; the integrity of their national territory shall be respected.

In trust and non-self-governing territories or other territories which have not yet attained independence, immediate steps should be taken to transfer all powers to the peoples of those territories without any distinctions as to race, creed or color in order to enable them to enjoy complete independence and freedom. All states shall observe faithfully and strictly the provisions of the Charter, the Universal Declaration of Human Rights and the Declaration on the Granting of Independence to Colonial Countries and Peoples.

The Rights of Children

Since its inception, much of the work of the United Nations and

of its related bodies and agencies such as the United Nations Children's Fund (UNICEF), the World Health Organization, the Food and Agriculture Organization and the United Nations Educational, Scientific and Cultural Organization has been devoted to the welfare of children, whether such work was in the form of a prick of a needle to prevent tuberculosis, advice on nutrition in the provision of schools, or the supply of powdered milk to save children from starvation.

It is against this background of concern that the United Nations General Assembly, on November 20, 1959, unanimously adopted a Declaration on the Rights of the Child. The preamble to the Declaration specifically states that the child, by reason of his physical and mental immaturity, needs special safeguards and care, before as well as after birth. It also affirms that mankind owes to the child the best it has to give. Parents, individuals, voluntary organizations, local authorities and governments are all called upon to recognize the rights and freedoms set forth and to strive for their observance by legislative and other measures.

In 10 principles the Declaration affirms the right of all children to enjoy, without any exception whatsoever, special protection and to be given opportunities and facilities to enable them to develop in a normal and healthy manner and in conditions of freedom and dignity; to have a name and a nationality from birth; to enjoy the benefits of social security, including adequate nutrition, housing, recreation and medical services; to receive special treatment, education and care, if handicapped physically and mentally; to grow up in an atmosphere of affection and security and, wherever possible, in the care and under the responsibility of their parents; to receive education; to be protected against all forms of neglect, cruelty and exploitation; and to be protected from practices which may foster racial, religious or any other form of discrimination. Finally, the Declaration emphasizes that the child shall be brought up "in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood and in full consciousness that his energy and talents should be devoted to the service of his fellow men."

Status of Women

The promotion of women's rights is a further special problem with which the United Nations is concerned. Since its establishment in 1946, the Commission on the Status of Women has been carrying out its mandate to promote equal rights for women in political, educational, economic, civil and social fields.

It is probably in the political field that the most dramatic progress

has been achieved. At the time of the signing of the United Nations Charter in 1945, women in many countries had no political rights. These rights are particularly valuable for women because only through participation in the legislative, executive and judicial organs of government can women obtain equality in other fields. In December 1952 a Convention on the Political Rights of Women was adopted by the General Assembly, ensuring to women that in those countries which are parties to the Convention women shall have the right to vote, to be elected and to hold public office on equal terms with men. It has been signed and ratified or acceded to by more than 40 countries. (See also page 15.)

Long-Range Program

In 1956 the Commission on Human Rights began a program which is sometimes referred to as a program of concrete action. This program has three main parts, namely, periodic reports on human rights, studies of specific rights or groups of rights, and advisory services in the field of human rights.

First, governments have been invited to report every three years to the United Nations on developments in their respective countries in the matter of human rights, including progress achieved and difficulties encountered. On the basis of these reports, the Commission on Human Rights will consider the "general developments and progress achieved in the field of human rights." It is not intended that the Commission will sit in judgment and assess the successes and failures of individual governments, but it will present to the Economic and Social Council "objective and general" comments, conclusions and recommendations on the status of human rights in the world.

Secondly, the United Nations is making a series of global studies or surveys on particular rights or groups of rights. Studies have been completed on discrimination in education; on discrimination in the matter of religious rights and practices; on the right of everyone to be free from arbitrary arrest, detention and exile; on discrimination in the matter of political rights; on discrimination in respect of the right of everyone to leave any country, including his own and return to his country; on discrimination in the exercise of political rights. Among studies in progress are discrimination against persons born out of wedlock and of the right to communicate, as well as one on equality in the administration of justice.

The third aspect of the program is the establishment of advisory services in the field of human rights. Three forms of assistance are authorized: (1) advisory services; (2) fellowships and scholarships;

and (3) seminars. Under this program, 16 regional seminars have been held since 1956 on a variety of subjects in Asia, Australia and New Zealand, in the Americas, in Africa and in Europe. The purpose of these seminars is to bring together key people from various countries and to give them an opportunity to exchange their views and experiences and through their leadership to encourage greater awareness of human rights within official circles.

Studies and Conventions

Other specific problems in the field of human rights with which the United Nations has been concerned are the prevention of discrimination and protection of minorities, freedom of information, forced labor, slavery, genocide, protection of refugees and stateless persons, repatriation of prisoners of war, the racial situation in South Africa. Several important studies have been made and recommendations and international conventions adopted by the various organs of the United Nations on these questions. The preparation, adoption and publication of these studies, recommendations and agreements have thrown the full light of day on some of the great moral, social and political issues of our time.

The Challenge Today

It is difficult, of course, to evaluate the advances made on a day-to-day basis. One can judge progress in this field only by looking at it in historical perspective. As recently as 1920, no one would have thought it likely that an international organization would have as one of its major concerns the international protection of human rights. Human rights were considered a matter exclusively within the domestic jurisdiction of states. Indeed, it will be recalled that when, at the Peace Conference at the close of the first world war, the Japanese delegation suggested that the Covenant of the League of Nations should proclaim the principle of racial equality, the proposal was opposed by some of the Great Powers and was not adopted. When one compares this event, which happened barely a generation ago, with what has been said above, about the work of the United Nations in the field of human rights, he will agree that, in spite of all the difficulties, some progress has been made.

However, the advances made at the international level in the promotion of human rights become real only when they are reflected in action at the local level. After all, human rights are enjoyed and exercised only in actual human relationships, in actual communities.

For responsible community leaders, much of this local action

will be of a cooperative and educational character—education in what the United Nations is doing, education in the basic attitudes and social concepts which our times call for. Fundamentally, the task of promoting human rights is an educational one. It is a task of educating public opinion, changing basic attitudes and behavior, and replacing outmoded concepts in the minds of men, women and children with those which reflect the realities of an inter-related and inter-dependent world society.

UNESCO'S WORK FOR HUMAN RIGHTS

The Constitution of UNESCO, in its first article, assigns to the Organization the mission of promoting "collaboration among the nations . . . in order to further universal respect for justice, for the rule of law and for . . . human rights and fundamental freedom . . ." UNESCO participated in the preparation of the Universal Declaration of Human Rights and has helped in drawing up the Draft International Covenants on Human Rights. The General Conference of UNESCO, at each of its 12 sessions, has adopted resolutions authorizing projects and activities in this field.

Broadly speaking, the organization has assumed two responsibilities: to work towards the realization of certain rights and universal respect for them; and to spread knowledge and understanding of the principles of human rights by every possible means, and above all through education.

I. REALIZATION OF HUMAN RIGHTS

The rights on which UNESCO has concentrated special efforts are the right to education (article 26); the right to freedom from discrimination (article 2); the right to participate in the cultural life of the community and the rights of the author (article 27); and the right to freedom of opinion, expression and information (article 19).

The Right to Education

All UNESCO's work for education—whether it relates to the extension of free and compulsory primary education, to educational planning and development, to education for international understanding, to the improvement of general secondary and technical vocational education, to adult and youth education, to the international exchange of information and documentation or to other aspects of education—has the aim of helping member states to achieve the

standards proclaimed in article 26 of the Universal Declaration. Activities which bear most directly on the implementation of the right to education are mentioned below.

UNESCO's work to extend free and compulsory primary education led to the launching, in 1957, of a 10-year major project for the extension of primary education in Latin America. The purpose was to help the cooperating states of the region to reach the goal of providing primary education for all children of primary school age as speedily as possible. Since the initiation of this project, other large-scale programs for the development of education at the primary and other levels have been undertaken in Africa, Asia and the Arab states. For example, with resources provided from the United Nations Special Fund, UNESCO has recently embarked upon a number of important projects for the development of technical and vocational education and for the training of secondary school teachers in these regions.

If the educational goals of the Universal Declaration are to be attained, the advancement of education in schools must be accompanied by steps to provide education for young people out of school and for adults as well. UNESCO's action to that end has included the establishment of regional training centres for education for community development in the Arab states and Latin America; assistance to national projects of youth and adult education; the organization of international conferences and expert meetings, and a wide variety of activities carried out in collaboration with non-governmental organizations. A further step of major importance was taken when the General Conference of UNESCO at its 12th session (1962) authorized the Organization to assist in the preparation of a massive world literacy campaign. The first phase of the campaign, which would be completed within the limits of the United Nations Development Decade, would be aimed at making literate a total of some 300 million of the 500 million young people and adults now presumed to be illiterate in UNESCO member states in Asia, Africa and Latin America.

Preventing discrimination in education is also one of UNESCO's objectives. A Convention and Recommendation against Discrimination in Education was adopted by the General Conference in 1960 "not only to proscribe any form of discrimination in education but also to promote equality of opportunity and treatment for all in education."[1]

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[1] For the purposes of the Convention, the term "discrimination" includes any distinction, exclusion, limitation or preference which, being based on race, color, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the effect of nullifying or impairing equality of treatment in education.

The Convention came into force in 1962 and in the same year the General Conference took the further step of adopting a Protocol to the Convention which provides for the establishment of a Conciliation and Good Offices Commission to settle differences arising between states parties to the Convention.

In combating discrimination in education, UNESCO has devoted particular attention to the problem of ensuring that girls and women shall have access to education. The Fifteenth International Conference on Public Education adopted a Recommendation on this subject (No. 34) directed to Ministries of Education.[1] Each year UNESCO carries out a study of some aspect of the matter and reports on it to the United Nations Commission on the Status of Women. It also cooperates closely with non-governmental organizations working to extend educational opportunities for women.

Freedom from Discrimination

UNESCO's concern with the problem of discrimination is not limited to the effects it may have in impairing the right to education. The problem as a whole receives attention, and emphasis is given to combating certain forms of discrimination. One of these is racial discrimination.

In recent years UNESCO has embarked on an attempt to diagnose the causes of racial prejudice among young people, with the aim of finding ways to prevent such prejudice from developing. An inquiry carried out among young secondary school students in three countries (France, Federal Republic of Germany, United Kingdom) can be considered as the first comparative study of its kind to be made.

Continuing its series of publications on race questions, UNESCO will soon publish a study by S. Zavala (Mexico) on "The Defense of Human Rights in Latin America (XVI to XIX century)" in the series, *Race and Society* and a collective work on "Industrialization and Race Relations" prepared under the direction of the Institute of Race Relations of London in the series, *The Race Question in Modern Science.* An important re-issue of recent years was that of the publication *The Race Question in Modern Science,* which brings together the 11 booklets previously published in this series. It presents the point of

[1] The annual International Conferences on Public Education are convened jointly by UNESCO and the International Bureau of Education. These Conferences have made numerous recommendations bearing upon the implementation of the right to education. The interested reader is referred to the collected edition of the Recommendations (Publication No. 222 of the International Bureau of Education, Geneva, Switzerland).

view of sociologists, anthropologists, biologists, and ethnologists on the origins and development of race prejudice and demonstrates that there is no scientific justification for racial discrimination.

Two further studies will be undertaken. One will be a collective work on "The Development of Race Relations in Africa" in the series *Race and Society,* which will present contributions by African and non-African specialists. The other will be a booklet on "The Economy and Race Relations," which will appear either in the series *The Race Question in Modern Science* or the series *Race and Society.*

UNESCO has also concerned itself with the situation of certain marginal social groups which present an example of life in exceptional circumstances. For example, a study of the nomads of the Sahara, prepared by C. Bataillon, of the *Ecole Pratique des Haute Etudes, Paris,* with the collaboration of specialists on chapters dealing with certain tribes, makes an important contribution to knowledge of nomadism, of the conditions in which it develops and of its social and cultural consequences. Mention should also be made of the study by J. Ben David, of the University of Jerusalem, of the agricultural communities established in Israel by the immigrants who arrived there in great numbers after the second world war.

It has also been judged opportune to make a new study of the present state of scientific thought on the concept of race. For this purpose it is planned to convene an international meeting of experts (biologists, geneticists, anthropologists, social psychologists, sociologists, economists and jurists) to reconsider the declarations made on this subject in 1949 and 1951 at the initiative of UNESCO.

Right to Participate in the Cultural Life of the Community, Rights of the Author

A study of new possibilities offered for the exercise of the right to participate in cultural life is being undertaken. The study is aimed mainly at reaching a better definition of measures likely to facilitate the effective exercise of this right by showing some of the factors which already give the population as a whole access to cultural life.

In the field of copyright, where multilateral Conventions already in existence have failed to obtain general accession, UNESCO has drafted a Universal Copyright Convention which provides that in all states parties thereto, works and authors of foreign origin shall enjoy the same protection as is accorded to works and authors of national origin. The Convention came into force on September 16, 1955. The Intergovernmental Copyright Committee established by this Conven-

tion is now studying a series of questions relating to the operation and application of the Universal Convention and to copyright in general. UNESCO is currently convening an African regional study meeting on copyright at which the new nations of this continent will have a chance to examine together the problems concerning authors' rights. UNESCO has also recently sponsored an International Convention for the Protection of Performers, Producers of Phonograms and Broadcasting Organizations.

Right to Freedom of Opinion, Expression and Information

The right to freedom of opinion, expression and information manifestly cannot be enjoyed if adequate facilities for information are lacking. As early as 1948 the United Nations conference on Freedom of Information proclaimed that freedom of information "depends for its validity upon the availability to the people of a diversity of sources of news and opinion." The conference also declared that freedom of information "is the touchstone of all the freedoms to which the United Nations is dedicated."

The United Nations and UNESCO have from their inception sought to assure to peoples of the developing countries the facilities they need in order to be adequately informed. Following a series of preliminary studies, the United Nations Commission on Human Rights in 1959 initiated a plan, endorsed by the Economic and Social Council, under which UNESCO would carry out a survey on the problems of helping the developing countries to build up their information media—press, radio broadcasting, film and television.

This survey was undertaken through a series of regional meetings covering Asia, Latin America and Africa respectively. In conducting the survey, UNESCO suggested that for every 100 people in a country, there should be at least 10 copies of a daily newspaper, five radio sets and two cinema seats. The inquiry revealed that over 100 countries containing 2,000 million people or nearly 7 per cent of the world's population, fall short of this "minimum standard."

On the basis of the survey, UNESCO prepared a program to help the developing countries reach the minimum standard by 1975. The program was endorsed in December 1962 by the General Assembly of the United Nations, which urged governments and interested organizations to help carry it out. Governments were requested to take the program into account in connection with the United Nations Development Decade. The General Assembly also asked UNESCO to keep its survey up-to-date and to continue to further the development program, including the use of new communication techniques to

achieve rapid progress in education. UNESCO is carrying out this task in a variety of ways.

Among many examples is the provision of assistance for news agency development, spurred by the formation, under UNESCO's auspices, of regional associations of news agencies in Asia and Africa. In addition, the training of journalists is promoted through the granting of fellowships and the holding of regional seminars. UNESCO also sends experts to help countries build up their radio, film and television services and train staff in the use of these media for education. Finally, UNESCO is making a study on how space communication through man-made satellites may be used to promote the free flow of information and rapid progress in education in all countries.

Freedom of information, as defined in article 19, comprises freedom to seek, receive and impart information and ideas "through any media." UNESCO has prepared an international agreement abolishing customs duties on books, publications and other materials of an educational, scientific and cultural nature. UNESCO has also submitted to the competent international conferences proposals which are designed to promote the free flow of information through a reduction of postal and telegraphic charges and of the transportation costs for individuals engaged in educational, scientific and cultural work. It has introduced a coupon scheme as a means of reducing currency barriers to the free flow of educational, scientific and cultural materials and to the exchange of students, teachers and research workers. UNESCO is helping to improve techniques and develop information media. It is also publishing reports and studies designed to draw public attention to the obstacles impeding the free flow of information between countries.

Here it might also be mentioned that, in response to the Economic and Social Council's resolution 803 (XXX), adopted in July 1960, UNESCO is engaged in studying the possibilities of formulating principles which might serve as guiding lines for international action regarding relations and exchanges in the fields of education, science and culture. Two expert meetings have been convened for consideration of this project and a draft text has been submitted to Governments and international organizations for comment. Throughout the work, particular attention has been given to the Universal Declaration of Human Rights and especially the clauses in it which concern international relations.

While UNESCO has concentrated on the realization of the specific rights mentioned above, it is concerned with the realization of the full range of human rights and its work as a whole contributes to their achievement. An illustration of this broader concern can be found in

such resolutions of the General Conference as that adopted at the twelfth session on UNESCO's role in contributing to the attainment of independence by colonial countries and peoples.

II. DISSEMINATION OF KNOWLEDGE ABOUT HUMAN RIGHTS

If efforts to promote the realization of human rights are to be successful, they must have the widespread support of an informed public. The dissemination of knowledge about human rights is thus an essential part of the task. UNESCO provides information for the general public and encourages teaching about human rights in schools and other educational institutions and in programs for youth and adult education.

Information for the General Public

One of UNESCO's first major publications in this field was *Human Rights—A Symposium* (1949), in which some 30 contemporary thinkers and philosophers expressed their views on the question of fundamental human rights. This was followed in 1950 by a Human Rights Exhibition Album of 110 illustrations portraying the struggles and victories of mankind in the realization of human rights. The documents collected for the album were also used in the preparation of a series of filmstrips issued in 1952. In the same year two studies, *The Right to Education* and *Access to Books,* were published.

Materials issued in recent years have included photographic display sets ("For All Humanity" (1958); "The Advance of Freedom" (1958); "For All Children" (1960); "Information for All" (1961)); a poster "All Human Beings are Born Free and Equal"; a color filmstrip on "The Rights of the Child"; a number of radio programs; and a booklet entitled *Toward Equality in Education,* by Pierre Juvigny (1962), which discusses the problem of discrimination in education. One of the volumes of the *Scientific and Cultural History of Mankind,* which is being prepared under the auspices of UNESCO, will be devoted in part to human rights as a fundamental principle for all peoples.

Each year, for the anniversary of the Universal Declaration, the UNESCO *Courier,* the official monthly magazine, publishes a special issue on some aspect of human rights. Articles pertaining to the subject are frequently published in other issues of the *Courier* during the year; in the UNESCO *Chronicle,* an official bulletin, and in UNESCO *Features,* a news service for editors. In addition, during the past five years, 35 press releases, special articles or background documents have been distributed to some 28,000 outlets by UNESCO's press division.

In support of measures to interest the general public in the Declaration and its aims, UNESCO member states and National Commissions are invited each year to arrange observances of the anniversary of the Declaration. On the occasion of the 10th anniversary, it was recommended that special postage stamps be issued, and 35 member states did so. Similar proposals have been made in connection with the 15th anniversary and by the end of 1962 some 20 postal administrations had already signified their intention to issue commemorative stamps for December 10, 1963.

Teaching about Human Rights

Most educators today would probably agree that one of the responsibilities of education should be to develop understanding of the principles of human rights and to encourage respect for them. Nearly all school programs offer suitable opportunities for classroom instruction and other activities for that purpose, and the schools of many countries are making good use of them. In 1951 UNESCO asked several international organizations of teachers to conduct a survey of what was being done. Their reports contained an abundance of information, often given in the words of teachers themselves, on methods, approaches and materials in use.

These reports were used as working documents for an international seminar on teaching about human rights held in the Netherlands in 1952. Following the seminar UNESCO published a pamphlet entitled *The Universal Declaration of Human Rights: A Guide for Teachers* (1953). This booklet contained suggestions for teaching about human rights both in and out of class.

The efforts to prepare a manual for teachers designed to fight racial prejudice among school and college students, which resulted in the work by Cyril Bibby, *Race, Prejudice and Education* (London, Melbourne, Toronto, Heinemann, 1959), have met with considerable success. It has been published in German and in Hebrew and translations in Hindi, Danish and Dutch are being prepared. These translations are not mere reproductions of the original but rather adaptations to the particular situation in each country. The last translation will be the version prepared by the Argentine National Commission with the help of UNESCO. A similar book intended for teachers in Latin America was prepared at UNESCO's invitation by Dr. Juan Comas (Mexico) and published by the University of Mexico under the title *Educación ante la Discriminación Racial.*

In 1953 UNESCO launched the Associated Schools Project in Edu-

cation for International Understanding, which is intended to assist selected secondary schools and teacher-training institutions in different countries to carry out special pilot programs of teaching and other activities designed to promote international understanding. It is hoped that these pilot projects will serve to stimulate the development of education for international understanding in schools generally.

At the first planning meeting, the representatives of the schools then participating (33 secondary schools in 15 countries) chose human rights as one of the themes to be proposed to schools for their experimental programs. Today some 260 secondary schools and teacher-training institutions in 43 countries are taking part in the Project. Many of them have concentrated their special programs on some aspect of human rights. Their work has provided the basis for the UNESCO booklet *Education for International Understanding: Examples and Suggestions for Classroom Use* (1959), a chapter of which is devoted to teaching about human rights.

In connection with the Associated Schools Project national seminars and meetings for teachers have been held in a number of countries and regional seminars have been organized for Member States in Europe, Latin America, South and East Asia and the Arabic-speaking countries of the Middle East. At each of these seminars, approaches, methods and materials for teaching about human rights have been among the topics for study and discussion.

Teaching about human rights also has its place in UNESCO's program on out-of-school education for youth and adults. For example, seminars for youth leaders on the prevention of racial discrimination have been organized by the UNESCO Institute for Youth at Gauting (Federal Republic of Germany). UNESCO also cooperates with non-governmental organizations in projects designed to further the realization of certain rights for young people—for example, the right to education and the right to participate in cultural life—and to educate them in the principles of human rights. Similar action has been taken in the field of adult education.

This summary account of UNESCO's work for human rights is necessarily incomplete, but will perhaps serve to suggest the scope and character of the Organization's contribution to the immense task of achieving for all people the rights proclaimed in the Universal Declaration. The impact of its efforts is evident in many ways in many places, but there are no grounds for complacency. Something has been accomplished, but much more remains to be done.

(Reference to additional publications on the subject will be found in the Bibliography.)

II. HUMAN RIGHTS AND THE TEACHER

A LESSON ON THE RIGHTS OF MAN[1]

BACKGROUND INFORMATION FOR TEACHERS *(France)*

The Place of Human Rights in the Charter

In the preamble to the Charter of the United Nations, the peoples of the United Nations have reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small.

Human rights and fundamental freedoms are mentioned on seven occasions in the Charter (see in particular the preamble and Articles 62 and 68). Respect for these rights and freedoms thus represents one of the purposes of the United Nations in the achievement of international cooperation.

In point of fact this purpose of the United Nations expresses a universal aspiration following the Second World War, which was essentially a war in defense of human rights.

> Before this war, the League of Nations had made no attempt to ensure the protection of human rights; special protection had been prescribed only for minorities and the populations of mandated territories.

This purpose of the United Nations must be understood as the outcome of the age-long struggle to win acceptance against power and prejudice, of the concept of the equality of man, the notion of fundamental freedoms for all without distinction as to race, sex, language or religion, and the institution of civil and social justice.

The struggle for the recognition of fundamental human rights is the reaction against the periodic persecution, intolerance and fanaticism which has to a greater or lesser degree characterized the life of all peoples: racial and religious persecution, deportation, forced labor, slavery, attacks on freedom of conscience and on security, and other outrages.

In every era too, great religions, philosophers and moralists have endeavored, sometimes with success, to bring these fundamental notions of justice and freedom for all before the public eye and to make them prevail.

The freedoms enjoyed by civilized peoples today have been won in the course of six centuries of endeavor.

Outstanding achievements in the acquisition of these freedoms

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[1] Excerpts translated from the French text *Leçons sur les Nations Unies et les institutions spécialisées,* issued by the French Ministry of National Education.

are, for instance, in Great Britain: in 1215, Magna Carta; in 1627, the Petition of Right; in 1679, the writ of *habeas corpus;* in 1688, the Bill of Rights; in 1700, the Settlement Act. In France: in 1789, the Declaration of the Rights of Man and of the Citizen. In the United States of America: in 1789, the Constitution of the United States, "the bill of rights."

Teaching the Rights of Man

Before embarking upon a consideration of this crucial new stage of international protection of human rights by the United Nations, it is necessary to draw attention to the reasons for this teaching and the methods to be followed.

The protection of human rights is a matter of education; the solution of the problem therefore lies in the training of minds.

> "The issue of human rights is not simply political, in the narrow sense of the term, or juridical. The task is of far greater scope: it is man himself who is at stake" (René Cassin—a former chairman and member of the United Nations Commission on Human Rights).

In its preamble, the Universal Declaration of Human Rights is proclaimed "as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms . . . ".

The minds of the young must be so trained that they can comprehend all countries and all men; they must be open to great human understanding.

Every educationalist is a missionary for human rights. The study and knowledge of these rights may be made part of a course on ethics or of a program of civil training.

The concept of a right must be accurately defined; a right has its limitations; it is conditional upon respect for the rights of others. A right imposes certain obligations. Man is not only a taker: he also has obligations towards others in his own country and in international society.

> "Liberty consists in the power of doing whatever does not injure another. It is rooted in nature, its guiding principle is justice, its safeguard the law; its moral limit lies in this maxim: do not unto others what you would not that they should do unto you" (France, Declaration of the Rights of Man and of the Citizen—Article VI).

Action by the United Nations for the Protection of Human Rights

Since 1947 the United Nations Commission on Human Rights has been engaged in the preparation of an International Bill of Human Rights. It decided at the outset that this Bill of Rights should consist of three parts: a declaration, a covenant and measures of implementation.

The Commission on Human Rights was set up by the Economic and Social Council under Articles 62 and 68 of the Charter. Its purpose is to prepare the way for progress in and effective respect for human rights and fundamental freedoms for all. It comprises the representatives of twenty-one countries. The Commission is guided in its work by the instructions issued by the United Nations General Assembly and the Economic and Social Council, by the suggestions of the specialized agencies which cooperate with it, by the observations Governments may transmit to it and by the comments of non-governmental organizations.

The Universal Declaration of Human Rights was unanimously adopted on December 10, 1948 by the United Nations General Assembly at its third session, in Paris. It was an important milestone in the history of mankind.

Contents of the Declaration

The Declaration proclaims in thirty Articles the inalienable Human Rights in the private, civil, political, economic, social and cultural fields.

The Declaration is devoted firstly to traditional individual rights, the classical freedoms already defined during the nineteenth century: the right to life, liberty and security of person; the right to freedom from arbitrary arrest; the right to a fair trial by an independent and impartial tribunal; the right to be presumed innocent until proved guilty according to law, with all the guarantees necessary for his defense, the law not being applied with retrospective effect; the right to freedom from interference with his privacy, family or correspondence; the right to freedom of movement and residence, the right to asylum, the right to a nationality; the right, having attained full age, to marry and to found a family; the right to property; the right to freedom of opinion and expression, of peaceful assembly and association; the right to take part in the government of his country and to vote freely.

And secondly the more recent economic and social rights: the right to social security and to work; the right to rest and leisure; the right to a standard of living adequate for the health and well-being of him-

self and of his family; the right to education; the right freely to participate in the cultural life of the community.

The Value of the Declaration

Firstly, the Declaration constitutes the needed protest against thousands of years of oppression and exploitation of man by States, groups or other men. Secondly, it is an international ratification of what has already been more or less expressed in the customs or constitutions of many countries in the world.

> "The remarkable fact concerning the adoption of the Universal Declaration of Human Rights is that a common set of principles was actually found which was acceptable to all the diverse races, religions, cultures and ideologies represented in the United Nations" (Professor Ahmed S. Bokhári, late Under-Secretary, United Nations).

What are the most important new features of the Declaration? To begin with there is its universal scope; it is intended for all mankind. Its articles affirm the twofold necessity for a social and international order capable of ensuring respect for these rights in every country. Then there is the fact that man is looked upon not only as a citizen but also as a worker and member of a community.

Lastly there is the recognition of the family as "the natural and fundamental group unit of society," as such entitled to protection by society and the State.

> "The Declaration is no formal treaty. It is a declaration of man's faith in himself, of his belief in human dignity, of his aspiration towards a moral order. It sets forth in words the rights and freedoms which are man's greatest gifts and which those in power are pledged to promote. When these are denied, and the dignity and worth of the human person is forgotten, there can be no peace." (Message from Dag Hammarskjöld, late Secretary-General, United Nations, on Human Rights Day, December 10, 1956.)

Cooperation of the Specialized Agencies

The international protection of human rights is one of the fields of activity in which there has been the closest and most fruitful association between the efforts and activities of some of the specialized agencies and those of the United Nations. The International Labor

Organization, the World Health Organization and UNESCO are contributing effectively to this improvement in human conditions.

The competence of the ILO relates in particular to questions concerning social security, trade-union rights, equal pay for equal work, hours of work and holidays.

It must, however, be recognized that the triumph of all these rights depends on the struggle against ignorance, which calls for an enlightened public opinion. Thus the right to education (which includes in particular the eradication of discrimination in education and the fight against illiteracy) appears to be the keystone. The emancipation of the individual, which is essential to human dignity, requires that he must be able to understand and to assume the corresponding responsibilities. This development of the human person by means of education is one of UNESCO's essential aims.

> "Socrates was asked where his home was. He replied, not 'Athens,' but 'the world.' With his rich and comprehensive imagination, he embraced the universe as his city and extended his knowledge, his friendship and his affection to the entire human race." (Montaigne)

HUMAN RIGHTS— THE INDIAN EXPERIENCE

BY PROFESSOR HUMAYUN KABIR[1]

Never before in history has there been such recognition of the rights and duties of the ordinary citizen as there is in this century. In spite of the teaching of religions to the contrary, all societies in the past have been hierarchic in which a minority enjoyed privileges at the cost of the majority. Race, color and sex have in the past been the basis of discrimination within and among communities. Different conceptions of human rights could and sometimes did subsist side by side and because of lack of communications failed to coalesce or influence each other. Today such a state of affairs is unimaginable. Whatever happens in one corner of the globe has immediate repercussions on all other parts. There can therefore no longer be divergent

[1] Professor Kabir is Minister for Scientific Research and Cultural Affairs in the Government of India.

conceptions of human rights. Any charter of human rights today must be a charter on a global scale. Such a charter is the Universal Declaration of Human Rights.

The great religions of the world have perceived the identity of human rights and duties from the earliest times. Though quite early in the history of India caste became an essential feature of the Hindu community, Hindu religious insight has always recognized the dignity of the individual by identifying the human soul with the Absolute. Buddhism with its doctrine of flux and the conception of Nirvana, Christianity with its enunciation of the Fatherland of God and Islam with its emphasis on the brotherhood of man have all proclaimed the same doctrine with equal and sometimes even greater force.

All religions have declared that injustice against one man is an offence against all men. The Indian religions carried this doctrine still further and held that an offence even against an animal or a plant is a sin. One may add that apart from religious considerations self-interest, if not ethics, has from the earliest times taught man that he should refrain from doing unto others what he would not like being done unto himself. Without this recognition of the rights of others, there would have been no civil society.

In spite of the fact that mutuality of rights and duties is the basis of human relations, man has often sought to claim rights for himself and deny his duties to others. Till the modern age, consent of the ruled was assumed rather than sought for. With the spread of the democratic principle, this has changed and today all progressive countries have written into their Constitutions certain fundamental rights and safeguards to preserve the dignity of the individual and secure social justice to all. The preamble of the Indian Constitution affirms its determination to secure for all citizens:

> JUSTICE, social, economic and political;
> LIBERTY of thought, expression, belief
> faith and worship;
> And to promote among them all FRATERNITY;
> Assuring the dignity of the individual and
> the unity of the Nation.

This reaffirmation was the more necessary in India, as our practice has often deviated tragically from the ideal. I need refer only to the disabilities which arose out of the institution of caste. In origin and intention, though not in actual operation, caste was a device for enabling different races and individuals to live together in harmony. Individuals as well as families could in the earlier phases pass from

one caste to another. Caste in its earlier phases also helped to mitigate the economic conflicts which so sharply divided nineteenth century Europe.

Whatever may once have been the justification of caste, it had already become an institution of oppression by the time the Buddha appeared. His was one of the first notable revolts against caste. Ever since, Indian religious teachers and reformers have fought it. The South Indian Nayannars denied it in the first millenium after Christ. Sankaracharyya, often regarded as the champion of orthodox Hinduism against Buddhism and all other heretical creeds, is believed to have honored an untouchable, a man of the lowest caste in the Hindu social hierarchy. The impact of Islam in the middle ages gave an impetus to the movement against caste and fostered a religious renaissance based on the dignity of man. Great reformers like Ramanand and Kabir, Nanak and Chaitanya sought to break down the barrier of caste and judge individuals for their intrinsic worth.

The advent of Europe on the Indian scene also helped to undermine the rigors of caste. Starting from Raja Rammohan Roy, a succession of social, political and religious leaders fought to diminish the rigors of caste, if not altogether to abolish it. Names like those of Vidyasagar and Ranada, Shraddhanand and Vivekanand readily come to one's mind. One of the most powerful poems of Tagore *Gitanjali* attributes the misfortunes of India to the evils of caste. Gandhi threw the whole weight of his personality against untouchability and caste and staked his life to restore freedom and equality among all members of the Indian community. It is therefore not surprising that the Indian National Congress has accepted the eradication of caste as one of its major goals.

The declaration of the equality of rights and duties for all citizens in the Indian Constitution is therefore a direct outcome of the teaching of Indian seers from the days of the Buddha. In the modern period, voluntary agencies in all parts of the country have worked to create a new social consciousness based on the equality of man. One may add that modern developments in technology had in any case created a situation where caste and untouchability had become obsolete. Modern modes of transport compelled close contact among people of different castes, communities, races and creeds. Industrialization forced men and women to live together regardless of caste. The growth of towns led to increasing anonymity and offered the individual an opportunity of shedding disabilities of caste.

Ideological as well as technological considerations have combined to enshrine the concept of natural justice and respect for the individual

in the Indian Constitution. Of the many articles dealing with human rights, the following are of special interest:

Article 15. (1) The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to

(a) access to shops, public restaurants, hotels and places of public entertainment; or

(b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds or dedicated to the use of the general public.

Article 16. (1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

(2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of any employment or office under the State.

Article 17. (17) "Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "Untouchability" shall be an offense punishable in accordance with law.

Article 29. (2) No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.

Article 46. The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

As a further step towards the eradication of the social disability of the so-called lower castes, the Untouchability (Offenses) Act, 1955 (22 of 1955) became law on 1.6.1955. This Act provides for the punishment for the practice of "Untouchability," for the enforcement of any disability arising therefrom and for matters connected therewith. Offenses under the Act, on the grounds of untouchability, are punishable with imprisonment.

In a democracy, the outcome even of legislation depends ultimately on the will of the people and on the determination and effort of the backward sections themselves. Prejudices die hard and quick results cannot be expected. The surest, though not the quickest, way is therefore to make education broadbased and extend to all neglected classes the benefits of general, technical and professional education. A program for the purpose was taken up even before the Constitution was adopted and it has been intensified since then.

With the development of educational facilities all round and the growth of industries and cities, it can be confidently expected that untouchability will vanish before long. The major burden for bringing about a change in outlook depends on the teachers. They will have to develop a feeling for Human Rights in the minds of the rising generations through precept and even more important, practice. The U.N. Charter will prove a most valuable tool for teachers in this work, for here we have a formulation of rights and duties which apply to all men in all countries of the world. Although not enough has been done in schools in India and particularly in teacher training establishments for spreading the lessons of the Charter of Human Rights, it is my earnest hope that the 15th Anniversary celebrations of the signing of the Declaration will give a fillip to this program.

In the words of our President, Dr. Radhakrishnan,

> "The Commonwealth of humanity has no written Constitution; it is based on community of ideals, freedom and dignity of the individual, rule of law, economic opportunity for all citizens and love of peace."

A SWEDISH COMMENTARY

BY HUGO SERDEN[1]

To the teacher

The rapidly developing universal society, in which the mutual interdependence of all peoples is becoming increasingly evident, makes international cooperation more necessary than ever. This must be based on mutual respect and tolerance as well as a readiness to understand

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[1] Excerpts translated from the introduction and the concluding chapter of *Vär mänskliga rätt* (Our Human Rights—A Commentary on the United Nations Universal Declaration of Human Rights), by Hugo Serdén, Stockholm, Natur och Kultur, 1960, 98 p.

each other's problems. A pre-condition for a solution of problems of cooperation, both on the national and international plane, is respect for the value of the human being, as it has been defined in the United Nations Declaration of Human Rights.

In the introduction to the Declaration, international organizations and private individuals are called upon to further respect for human rights by means of instruction and education. In this respect we teachers have a particularly important task, because the basis must be laid at home and at school. As teachers and educators of those who are to live in the world of tomorrow we have a heavy responsibility, because it is perhaps above all in the classroom that this respect for the value of human beings must be taught.

This task is not easy. The atmosphere of the school should of course be characterized by that spirit of respect and understanding, upon which the Declaration of Human Rights is based. By means of simple talks with the pupils about some of the basic principles of the Declaration, the civic education of the pupils can begin in the lower stages of the school. Such talks as these make it possible for the teacher to correct common misconceptions which the children could have acquired in their earliest years. A systematic study of the Declaration is out of the question even in the middle stages of the school. The principles of the Declaration should therefore be discussed as a rule in connection with events and situations both in and outside the world of school. Certain of the articles of the Declaration are very suitable for treatment at the morning assembly.

However, no pupil should leave school without having been present at a general and systematic study of man's rights and duties. Therefore in the leaving classes of the primary, comprehensive and secondary schools the Declaration of Human Rights of 1948 should be carefully gone through and discussed. The teacher should always try to relate the principles of the Declaration to the experiences of the pupils. Before beginning the actual study the historical background of the Declaration should be sketched in brief.

The pupils must be made to understand that this Declaration is a product of the efforts of man from the beginning of time, that all peoples have not yet been assured the rights laid down in the Declaration and that these rights are not won for all time, but that each new generation must struggle to secure them for itself. It is also very important that the pupils realize clearly that there are duties which correspond to every right, that the Declaration is universal and that it applies to *all* peoples.

In order to try to make the Declaration comprehensible and vivid

for the pupils the text has been made simple, and considerable attention given to realistic illustrations drawn from every day life and to practical questions for discussion. However, certain terms have been included which require a full explanation for the pupils. This has been done to avoid long paraphrases and in the conviction that the pupils will hear and see these words more and more often in the future.

The Importance of the Declaration

The Declaration must be regarded primarily as a guide which countries should follow in their efforts to give their citizens human freedoms and rights. It can be compared to a plan which architects make before a house can be built. We have a plan, but it remains for us to construct the building, i.e. to create a world where men's rights are respected. The construction has begun and it is the duty of all of us to take part in the work. The work proceeds slowly. It will take a long time before the house is completed—if it can ever be completed—but we must work on without faltering in the conviction that it one day will be.

The Declaration will be without much effect unless individuals are made aware of the freedoms to which they are entitled. The Declaration has come into existence for the sake of human beings. In order that all people shall know about it it has been translated into almost all existing languages and teaching in the schools about its importance has been introduced in most countries. Only if the Declaration is kept living in the minds of men can it conceivably become the moral obligation of states towards their citizens that it is intended to be.

All people must be made to understand that human rights are not given for all times but must be continually re-won. Therefore no one should rest in the belief that everything is well as it is. The construction of the building has only begun. It is the duty of all men to help to complete it if it is to be habitable. The shape of the world of tomorrow depends on how we plan today and on how we guard our human rights.

III. SOME EXPERIMENTS AND SUGGESTIONS

TEACHING ABOUT HUMAN RIGHTS—AN AMERICAN VIEW

BY WILHELMINA HILL AND HOWARD C. CUMMINGS[1]

We were born, Vann Woodward says, with the word "equality" on our tongues. But in every generation since we first accepted the self-evident truth that all men are created equal, there have been some people for whom equality has been little more than a word on the tongue, who have been lipservers only to the American ideals of freedom and equality. There are some in this generation; how many there will be tomorrow depends on what our schools do today. They can do much, surely much more than many of them are now doing, to give greater meaning and reality to those ideals. Human Rights Day, December 10, and Human Rights Week, December 10-17, which we have been called on to commemorate, give the schools an opportunity to renew their efforts and to reexamine the heritage they must preserve for a new generation.

On December 10, 1948, when our Government joined with 47 other nations in the General Assembly of the United Nations in approving the Universal Declaration of Human Rights, we not only pledged our support for the rights included in the Declaration but reaffirmed our faith in our own Bill of Rights.

In our own country presidential orders have abolished segregation in the armed forces; some states and local communities have barred discrimination on the job, in public housing, and in public transportation. Some professional, business, and labor groups, college fraternities, religious and fraternal orders have abolished religious and racial bars to membership.

Much, however, remains to be done as any American can see from almost any daily newspaper if not from incidents in his own school or community. Much will remain undone unless the schools take a hand, for only through education can the Universal Declaration be made a living document. Only through education can every citizen learn that individual moral obligation goes beyond government decree or legal force in extending human rights.

The schools can commemorate Human Rights Day and Week

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[1] Excerpts from an article in *School Life* (November-December issue, 1962). Dr. Hill and Mr. Cummings are senior specialists of the U.S. Office of Education, Washington, D.C.

without sacrificing an hour of educational program time, for commemoration can be made a part of the program, a stimulating and inspiring experience if teachers and administrators believe the effort worthwhile. Furthermore every pupil from kindergarten on can learn from and contribute to the observance.

All pupils should understand why the day is important to us as Americans: that in commemorating it we reaffirm our faith in democracy, renew our determination to form a more perfect union, and join other nations in working for a better world. Pupils in the upper elementary and secondary grades should learn how their lives are affected by the denial of rights to people in other nations, and the ignorance, illiteracy, poverty, and suffering which flow from the denial of these rights.

The youngest children in school are not too young to learn something about human rights. If they have not learned at home they soon learn at school, at first informally or perhaps unconsciously, that they have certain rights, that they are entitled to respect. If their teachers treat them with respect and never subject them to indignities or ridicule, listen attentively to their questions and answer them seriously, give them responsibilities and make them understand what it means to their classmates when they fail in a trust—pupils soon acquire self-respect, the basis of respect for others and for others' rights.

Small children can also learn about human rights in a more direct way. Teachers will, of course, understand the need to concentrate on only a few rights that are closely related to things in children's lives and interests. Children can understand the right to own property—for example, their right to a desk and their right to fair and equal treatment. Almost daily, teachers have opportunities to explain human rights in such situations as these: when two children demand to lead a game or a contest; when children vote on plans for a class trip; when one child disturbs the work of others; when national and state holidays such as Washington's or Lincoln's birthday come along.

Second and third-grade children are interested in many things that are useful in teaching them about their own and others' rights. They are, for instance, interested in stories of our heroes, of life in early America, of the life of children in other lands. They can easily understand what education means when they hear of children who have no schools, who never learn to read even a comic book or to write a simple letter to a friend. They can understand the right to dress as they like and to choose their friends. They can understand the right to equal protection of the law by observing or checking with the policeman on the corner or the school traffic director.

Small children can act out some of the ideas of the Declaration and show how they apply to their own lives; they can tell stories about people in other lands or in this country, the Pilgrims for instance; and they can learn our national songs. With the teachers' help they can make posters.

Teachers can tell them about the Declaration of the Rights of the Child, which the UN General Assembly adopted in 1959.

There are innumerable things that upper elementary and secondary grades can do to commemorate Human Rights Day and Week. What they do, what pupils study, what articles are emphasized, what special programs are put on—these are decisions for teachers and administrators to make; they know the ages and background of their pupils, their interests and needs. They plan with the pupils. Here are a few suggestions.

Copies of the Universal Declaration of Human Rights and the U.S. Bill of Rights can be exhibited on the school bulletin board.

Students can make posters listing the great documents of freedom with dates: The Magna Carta, the Declaration of Independence, the Constitution of the United States, the Emancipation Proclamation, the Atlantic Charter, and the Declaration of Human Rights.

The school librarian can arrange, with the help of students and teachers, a display of books, including histories, biographies of men who have helped make freedom possible; some of the books can be open at great documents; students' and printed posters can be made part of the display.

A special assembly program can be organized in a number of ways; as a town meeting, an open forum, a program like "Meet the Press" or "Open End" with either a student or a community leader serving as moderator. Or it might be a roundtable discussion between students or between students and teachers. No matter how the program is organized it should be planned around one or two themes; for example, how are the principles of human rights observed in our school? in our town? Do students believe in these rights? and practice them? The assembly can be preceded or followed by a classroom discussion of these questions and others that these bring up; for example, what rights do students find it hardest to practice?

Pupils at different grade levels can make word booklets or scrap books of abstract and difficult words, including dictionary definitions and illustrations of their use in different contexts. They could include such words as ballot, bigotry, brainwashing, courage, declaration, democracy, dictator, discrimination, freedom, justice, passport, prejudice, race, refugee, slavery, tension, tyrant.

Drama clubs can present pageants or scenes dramatizing the articles that cover personal, social, and other rights applicable to pupils; they can ask English and social studies classes to cooperate with them in dramatizing events in the history of freedom and present a series of "You were there" programs for pupils in the lower grades.

Both clubs and classes can present tableaus in which a student narrates the story of the development of rights and pupils represent the articles; they can act out such scenes as those showing trial by jury, labor and management in negotiation, and citizens in voting booths.

High school English classes can rewrite the articles of the Universal Declaration in simple language for children in the lower grades.

Whatever the approach and the method of study, there are certain principles that hold good regardless of the age level of the children concerned. First of all, the classroom environment must be a democratic one. Children themselves must feel secure in their right to express opinions, but must be willing to abide by group decisions and to take responsibilities that go along with rights. The articles of the Declaration of Human Rights cannot be taught as verbalisms, but must be made real and understandable through situations and experiences that have meaning for children themselves. The study of human rights should be started, so far as school is concerned, as soon as children enter, and should begin with what the home has done or may have failed to do. There must be continuing emphasis at all levels upon human rights, if adult citizens are to have a clear idea of what the Declaration means, and a desire to accept the obligations involved.

TWO SIMPLIFIED VERSIONS OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

This simplified version of the Universal Declaration of Human Rights (here translated into English) has been prepared and distributed by the United Nations Association for Norway and is widely used in Norwegian schools. A Swedish version based on the Norwegian text has been issued by the Swedish Association for the United Nations for use in Swedish schools.

EQUAL RIGHTS FOR ALL *(Norway)*

Preamble

THERE ARE MANY WHO CARE LITTLE ABOUT THE RIGHTS OF OTHERS TO LIVE THEIR OWN LIVES. Both children and adults can be unfair and torment each other. It can also happen that people attack each other and are cruel. Again and again mankind has suffered dreadful wars.

But most of us would like to live in a world where we could all say and believe what we wanted, and where no one is afraid or suffers. We would like to have justice and peace all over the world.

The peoples of the United Nations have, therefore, promised to do everything they can so that we may all enjoy such a life, whether we are children or adults. And so we all must know what rights we have when we are together with others.

The United Nations has adopted a Declaration on our Rights and has sent it all over the world. This has been done so that each and every one of us may help the United Nations to see that what is said in the Declaration is really carried out. In this way we can do our part to secure freedom and build a good world for ourselves and others.

1. RIGHTS. All human beings have equal rights from the time they are born.

2. EQUALITY. These rights are ours whether we are children or adults, boys or girls, men or women, whether our abilities are great or small, whether we are strong or weak, and whether we have parents who are respected by others or whether we do not even know who they are. The peoples of other countries have the same rights as we have. There is no difference because of the color of our skin or the clothes we wear, nor because of what we believe or learn, how we talk or how we live, or for any other reason.

3. JUSTICE. We all have the right to behave according to our age without being plagued or punished, so long as we do not interfere with the rights of others.

No one shall be blamed for anything wrong before it is certain that he is to blame. Those who have done wrong shall also have the right to explain how it all happened. As far as possible, wrongdoers shall be treated in such a way that they not only stop hurting others, but of their own free will wish to live together with us in peace and friendship.

4. PUNISHMENT. We shall never—whether we are children or adults—be punished in any way that is unfair and unworthy among free grown-up people.

5. FELLOWSHIP. We all have the right to meet with good will from others. We shall also be left in peace when we so wish, so long as we do not upset others, or neglect to do something which ought to be done. Each of us has the right to own things which others shall not take from us or use against our will.

6. DEMOCRACY. All who have joined together in a group have equal rights to take part in decisions. All shall be able freely to say what they think and what they believe in without being tormented. No one shall be threatened or tricked into anything against his will.

7. SECURITY. All of us have the right to get help from each other whenever we are in need.
We have the right to be free from unnecessary fear. No one shall be brought up by means of fear.

8. LEISURE. Both children and grown-ups shall have reasonable leisure. We then have the right to do what we like, provided it is not against the sense of this Declaration.

9. THE COMMUNITY. We shall all work together so that everyone throughout the world can get enough food, clothing and homes. All who wish shall benefit from science and poetry, art and sport. Everyone shall have good working conditions so that they can use their abilities and knowledge as useful members of the community. Before we grow up we shall have the benefit of good schools where we can be helped to develop our abilities in cooperation with our teachers and each other.

10. THE LIMITS OF OUR RIGHTS. Nothing in this Declaration allows us to deny others any of their rights. Nothing in this Declaration gives us any right to behave differently towards anyone than we expect others to behave towards us.

EVERYBODY IS YOUR NEIGHBOR (*The Philippines*)

A simplified version of the Universal Declaration of Human Rights prepared by the Department of Education of the Philippines. Reprinted from The Universal Declaration of Human Rights for Philippine Schools, *by Diosdado G. Capino, Manila, Manlapaz Publishing Company, 1953.*

Article 1. In this world, all persons are like brothers and sisters in a family; so you should be kind, friendly, and polite to others.

Article 2. Your rights have nothing to do with your riches, family, religion, sex, color, or political beliefs.

Article 3. You have a right to be alive and to stay that way.

Article 4. No one can make you a slave.

Article 5. You cannot be hurt or punished in any shameful way.

Article 6. Your rights as a person must be respected everywhere you go.

Article 7. You have the same rights as any other person has in the eyes of the law.

Article 8. If anyone takes away any of your rights, you can go and ask the court to get it back for you.

Article 9. You cannot be arrested, put in prison, or sent away from your town or country if you have not done anything against the law.

Article 10. If you are blamed for having done something against the law, you can get a fair public trial in a fair court.

Article 11. You must be considered not guilty until you are found really at fault. You cannot be punished for an act that was not against the law when you did it. Nor can you be given a punishment heavier than that allowed by law when you did the act.

Article 12. No one, without good reasons allowed by law, can open or read your mail, or enter your home without your permission.

Article 13. You are free to come and go about in your country, to leave and return to it.

Article 14. If you do not feel safe or are treated badly in your country, you are free to go and live in another country. You can do this if you have not done something wrong.

Article 15. You have the right to belong to a nation. No one can take this right away from you or stop you from becoming a citizen of another nation if you want to do this.

Article 16. Men and women, when of age, can marry anyone they choose and have a family. No one can be made to marry against his wish.

Article 17. You can own property by yourself or with others. Your property cannot be taken away from you against your wish. It may be taken away from you if the government needs it.

Article 18. You are free to think, to choose your own religion, or to change it, and to tell what you think of it.

Article 19. You are free to say or write anything you want, to give and receive ideas in any way.

Article 20. You have the right to have meetings with others and to form a society so long as you do not make trouble. But no one

can make you go to the meetings of any society or to become its member if you do not want to.

Article 21. You have the right to vote and hold office and to share in all the good things your government does for the people. The wishes of the people shall be respected by the government.

Article 22. You have the right to live with honor and to enjoy the good things your government gives to protect the people from hunger and sickness.

Article 23. You may look for any kind of work you can do. You have the right to good pay, to equal pay for equal work, to good working conditions, to protection from being "laid off." You can form or join a trade union.

Article 24. You have the right to have rest, to have fair working hours, and every now and then to enjoy holidays with pay.

Article 25. You have the right to have good food, clothing, shelter, medical care, and pension when you are sick or too old to work. Mothers and children should be given equal protection and special care.

Article 26. You have the right to study in free elementary schools and to continue studying in higher schools, if you can do the work.

Article 27. You may share in the enjoyment of the arts and sciences. You may receive any gain from your writings and from any work that you have done in the arts and sciences.

Article 28. You have the right to live in a quiet, happy world where all these rights can be had.

Article 29. You must do your own duties to society, but in doing so be sure you do not step on the rights of others.

Article 30. No one, whether a person or a nation, has the right to destroy any of the rights listed in this Declaration.

A BRITISH SECONDARY SCHOOL "PROJECT-STUDY" OF HUMAN RIGHTS[1]

This article describes a project on teaching human rights, which was organized among secondary schools in the London area under the leadership of Mr. Terence Lawson, Secretary of the Council for Edu-

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[1] By Roger Waring. Condensed from a series of three articles published in *The Schoolmaster,* (London).

cation in World Citizenship of the United Nations Association of Great Britain. Although the experiment was actually designed as a co-operative effort among a number of schools (in fact 23 secondary modern schools took part in the project), the general subject of Human Rights is equally suitable for use as a theme for a project in an individual school, or, for that matter, in a particular class.

Aim and Content of the Project

The project was designed as a means of introducing British children to the United Nations Universal Declaration of Human Rights. The organizers very sensibly decided that the best way to achieve this end was to encourage a study of the struggle for these human rights by British citizens of the past.

If, it was believed, the children could be brought to a realization of the fundamental rights they enjoy, or will enjoy when they attain full citizenship, and if they could be further shown that these rights have only been attained through the efforts of earlier generations, the principles enshrined in the Declaration would achieve greater meaning.

With this end in view, an outline of the proposed contents of the project was drawn up as a basis upon which individual schools could work. It is this outline, suitably adapted to the requirements of a school or class, which is here suggested as the framework for a most useful project for, say a fourth year group in social studies, citizenship or current affairs.

Choosing the Approach

One method of approach is to ask the class to suggest some of the undesirable aspects of our national life in the past which have now passed away because of the efforts of prominent individuals or groups. A fourth year class should be able to suggest such obvious examples as the climbing chimney boys, the pauper apprentices in the early factories, the slave trade and many others. There are still parts of the world where some of these evils have not yet been abolished and, as recent history has shown, there is no sure guarantee that a country which is at present free from them will not relapse into the darkness again.

From this point it should be possible to lead the class to a realization of the need for an agreed definition of the rights in question and, thus, to the publication of the Universal Declaration.

What then, the class may now begin to wonder, are the all-important human rights which have been selected for authoritative state-

ment in the Declaration? This provides the teacher with the opportunity to read out a selection of the articles of the Declaration.

As the complete text of the Declaration contains 3 articles, many of which are further sub-divided into two or more paragraphs, it is advisable beforehand to study the document carefully and decide which articles are to form the basis of the project. While each individual teacher will naturally wish to make his own selection, the following six items from the Declaration will indicate the scope of the document: Articles 4, 11, 18, 21, 23 and 26.

In deciding the method of approach which will be appropriate to the six topics it is important to ensure that the method shall fit the nature of each and also satisfy the needs of the different types of child in the class. If the teacher has worked with the class for some little time, it will be possible to pick out the leaders for the different groups with a reasonable hope that they will be equal to the demands to be made upon them.

Taking these points into consideration, let it be supposed that our six topics are to be treated as follows:

Article 4: Slavery and the slave trade. Illustrated by several short dramatic scenes.

Article 11: The law. Illustrated by some short "mock" trials showing justice "then" and "now."

Article 18: Freedom of religion. Presented in the form of one or two short talks.

Article 21: Democratic government. This topic can be presented by a display of charts and diagrams.

Article 23: Trade Unions. Illustrated by a number of interviews, either "live" or on tape-recorder.

Article 26: Education. Presented by a scrap book.

Briefing Conference

In a short "briefing" conference, the six chosen group leaders are "allocated" their six topics and the rest of the class is divided up between the leaders. The topics which call for a certain amount of verbal activity (i.e. articles 4, 11 and 23) will demand larger numbers than the others and must be composed of pupils who are not too self-conscious when it comes to speaking before their fellows. The pupils who are to deliver the talks on article 18 will, of course, have to be chosen with special care. For the remaining topics (i.e. those in con-

nection with articles 21 and 26) two small groups of children chosen from those who like to work away quietly and by themselves will prove most satisfactory.

During the preliminary briefing, the group leaders will have already been given an outline of the procedure they are to adopt in guiding their teams, but it will obviously be necessary to call these leaders together at fairly frequent intervals thereafter for further instructions and advice. At such times they will also report progress so that the teacher knows how each section of the work is proceeding.

Preparations for Group Work

In all probability, the six groups will all have to make their preparations in the same classroom, and this prospect, frightening as it may seem to teachers who have never tried it, is not nearly so impracticable as it seems. If children are really absorbed in what they are doing they become oblivious to whatever else may be going on, provided the teacher's class control is adequate.

Let us now consider each of our six proposed topics in turn and in more detail. Those who are to present a dramatized version of the abolition of slavery and the slave trade will first have to read up their subject and reach a decision as to the number and nature of the scenes to be devised. It will therefore be necessary (and this will apply to practically all the other topics as well) for the teacher to provide a number of text-books bearing on the subject, and perhaps even indicate the chapters or pages from which the material may be obtained.

After reading through this material, the group leader, in conjunction with the rest of the group, may decide to present the subject in three scenes, dealing respectively with a slave auction (or some similar incident which will emphasize the evils of slavery), an incident from the life of one of the abolitionists (Wilberforce is probably the best example), and a scene in which some slaves learn that they are now free.

It will be the duty of the group leader to decide the characters for each scene and to allocate the parts among his team. Between them they can work out roughly what they propose to do, including an outline of the speeches they propose to make in the course of the scene. Since spontaneity is the aim, it is better not to have too much rehearsal. The group leader may be heard instructing his team in these terms.

"You, John, can be the slave master and you two, George and Arthur, can be the two slaves he wants to sell. I'm going to be the man

who buys the slaves. Fred, I want you to be a man who disagrees with slavery and you've got to argue with me afterwards. That leaves you, Bill, and I want you to be in charge of all the things we need for the scene . . ."

While Bill begins to make a list of the props he will need ("Chains, whip . . .") the group leader explains how he thinks the scene should go.

"You two slaves will be sitting down looking pretty 'fed up' when I come along," he explains.

"And I'll be shouting: 'Good slaves for sale!' " interposes John, the slave salesman.

"That's a good idea," agrees the group leader. "Then I shall say I want to buy a couple of good slaves . . ."

"Don't forget to feel my muscles," says the first slave.

"And look at my teeth," adds the second slave.

And so, by a truly co-operative effort, the first scene is worked out. The other two incidents are planned in a similar way and one of the six topics has been started on its way.

The pupil who is leading the group which is illustrating the second topic (Article 11—the law) will have to take special care with the preparation of the "mock" trials with which this topic is to be presented.

Thus, scene one could show a trial at the time of the "Trial by ordeal" (illustrating Article 5 of the Universal Declaration: "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment"). A second trial could be devised to illustrate Article 9: "No one shall be subjected to arbitrary arrest, detention or exile." The Court of Star Chamber provides a suitable subject here. Finally, in a present-day police court scene, the group can illustrate Article 11.

Brevity is probably the most important ingredient for success in these trials. Tell your group leader not to allow his judges, magistrates, counsel, etc., to engage in long arguments with the accused.

In the first trial, for example, the judge need only ask the accused a couple of questions before proceeding to the trial by fire. Much can be made of this and the unfairness of the whole procedure brought out clearly. A touch of humour such as a little by-play with the supposedly red hot iron will help the scene along, though warn your leader not to overdo this.

Plans for Display

At a final briefing conference with group leaders, the plans for the

display are laid. Leaders who are presenting spoken and acted items must ensure that all properties are ready in position. Those who are going to display their work must be allotted space. Obviously, the exhibition area should be separate from the stage.

When all those who are to witness the demonstration are in their places, the teacher explains that it is now proposed to illustrate a selection of the articles in the Universal Declaration, and the group which has been allocated the first place in the program begins to prepare to take the stage. It is not necessary, of course, to follow the articles in numerical order. The wisest plan is to start with a dramatic scene and to finish with one, fitting the "static" items into the middle of the program.

Let us suppose, then, that it has been decided to open with the series of short dramatic scenes illustrating the article dealing with slavery and the slave trade. A good plan is to get one pupil with a good, clear reading voice to read out the actual words of the Declaration before each item is done.

Charts and Diagrams

When the actors have finished their performance, the next article of the Declaration to be illustrated is read out and the appropriate activity takes place. Two items involving the use of the stage having now taken place, this might seem to be a suitable point to introduce the two articles which have been illustrated in other ways. The audience can now be invited to walk round the tables upon which the scrap book or scrap books (these things have a delightful habit of growing!) are displayed and to look at the various charts and diagrams which are shown on the wall or blackboard. The members of the groups who have been responsible for this part of the work are in attendance to answer questions. Possibly an enterprising member of one of these groups has devised a little competition consisting of a number of questions, the answers to which are to be found somewhere in the display.

When interest begins to flag here, the audience can be brought back to their seats for the talk and the series of "mock" trials which are probably the most suitable items with which to bring the proceedings to a close.

It will not be supposed that an undertaking of this nature is easily carried out. In fact, it makes big demands both on the teacher and on the pupils. But the ends will certainly justify the means and the labor bring its own reward.

A CANADIAN SECONDARY SCHOOL STUDIES THE RACE QUESTION

BY E. W. GORDON[1]

This school is an active participant in the UNESCO Associated School Project in Education for International Understanding. It is our hope that our experimental program will develop in the mind of the student a lasting and positive attitude towards international problems and their solution. We believe that such an attitude is impossible of attainment so long as a Jewish student is barred from admission to medical school under a "quota system" or a West Indian student is unable to rent a room in the boarding houses of the university district.

The "Race Question" project is aimed at demonstrating, in the light of science, that there are two ways in which populations may be differentiated. They may be distinctive and homogeneous in (a) external physical characteristics and/or (b) in internal mental traits. Under the first head there is no evidence to justify calling any population a distinct race except the four major groupings, the Caucasoids, Mongoloids, Negroids, and Australoids. Even within these groupings the range of differences is so great as to make it virtually impossible for the layman to classify with any degree of certainty, the race of any individual. Under the second head there is no evidence to support the view that these four stocks have any distinctive mental differences which are innate. We can demonstrate that real mental differences do exist but are due to social conditions which if altered will alter these mental characteristics.

How do those students who study the "Race Question" reach such conclusions? The project is carried out by grade 12 students with an average age of 17 who are all studying history as a compulsory subject. The project involves the use of one forty-minute period a week for the entire school year in addition to the many hours of research spent by the students outside of school hours. The study is begun in September when the teacher in two or three introductory lessons discusses with the students the racial problems of our modern world. They are led to an awareness of the tensions created by race conflict in French Canada, in South Africa, in the Southern United States and in Great Britain. There is discussion of the expressions of discrimination exhi-

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[1] Mr. Gordon teaches Social Studies at the Oakwood Collegiate Institute, Toronto, Canada.

bited between Jew and Gentile, Negro and white, Anglo-Saxon and Italian in Canada. In these discussions an attempt is made to enquire into the roots of these racial and ethnic conflicts. At the conclusion of these discussions the students are given a written test designed to reveal the extent to which they themselves may be prejudiced and against which groups this prejudice is directed. At this time it is evident that their interest has been aroused to the point at which they wish to discover whether or not there is any real justification, scientific or otherwise, for prejudice against other peoples on the ground of some supposed natural inferiority.

At this stage, the teacher in three or four lessons, introduces a general view of what science has to say on the subject of race. These lessons cover a number of topics such as the correct use of the word "race", the main divisions of mankind, the nature of racial differences, and the growth of racial prejudice. These lessons serve as a basis upon which the students will build for themselves a more detailed structure of understanding and knowledge on the question of race.

The students are given a study guide which contains directions on how to use the guide, pointers for discussion groups, a study and discussion outline, and a bibliography. The study and discussion outline is broken down into seven topics: (1) What is race?, (2) Racial myths; (3) The roots of prejudice; (4) Psychology and race; (5) Race mixture—a modern problem; (6) Race relations in South Africa and Brazil; (7) A biologist view of race.

The students decide for themselves the particular topics in which they are interested. They then divide into groups of four or five each; each group chooses its own chairman who is responsible for directing research and organizing the presentation of the findings of that group. In consultation with the teacher the chairmen decide when and how much class time is to be used in presenting the results of the group inquiries. Each group determines for itself the means by which their topics are to be presented in class. Most groups rely heavily on panel discussions, symposiums and dramatic presentations.

To illustrate what is involved we shall examine the topic "What is race?" This topic is subdivided into five areas of study: (1) Racism, a twentieth century heresy; (2) Race: What it is and is not; (3) Classifications of race; (4) Who is superior?; (5) Why race prejudice?

The chairman of the group will assign a member to each subtopic. This student is responsible for research in that area. In class the topic is presented by means of a symposium or panel discussion in which, under the guidance of the chairman, the student presents his findings. These are summarized by the chairman at the end of the

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presentation. A written report is then submitted to the teacher and the class.

The topic, "Racial Myths", can be used to illustrate the scope which such study entails. The students responsible for this topic will examine the origin, development and justification for racial prejudices and myths by attempting to find answers to such questions as: What is the attitude of the Old Testament to racial differences? Was there racial prejudice before 1500? Why did the Age of Discovery produce an increase in race and color prejudice? How were Darwin's writings misused by his successors? How has the racist doctrine come to be applied to social classes? What is biological determinism—is there any justification for a general classification of races according to a scale of relative superiority?

In an examination of the myth of blood and the inferiority of cross-breeds the students generally conclude: (a) Miscegenation has always existed; (b) Miscegenation results in greater physical and mental variability; (c) Miscegenation is neither good nor bad as its effects are dependent upon the individual not the group; (d) Pure races who have built great empires are the exception; (e) Great areas of civilization are inhabited by cross-bred groups.

In a study of "Color Prejudice: The Negro Myth", the student is expected to find the origin of color prejudice, why lower class whites are the most insistent on discrimination, what the psychological and physical criteria for Negro inferiority are and the arguments against these, and whether or not they can assume the inferiority of the Negro from the fact that, in general, their economic, political, and cultural development lags behind that of whites. It becomes evident that it is unfavorable environment, political and socioeconomic factors and not innate capabilities which keep colored races at their present level.

As a result of such study of "The Race Question", it is not difficult for the students to conclude: (a) That there is no superiority or inferiority of human *groups* even though *individuals* differ in physical appearance and mental capabilities; (b) that the doctrine of racism is pseudo-scientific; (c) that there is a need to change the conditions which give rise to racial prejudice i.e. to eliminate fear of economic competition; and (d) that international understanding is impossible so long as racial myths continue in existence.

Thus it can be seen that it is relatively easy for the students to agree that prejudice is irrational and racial discrimination is both wrong and impractical. But unless the students actively commit themselves in the struggle for racial equality they may continue to discriminate consciously or unconsciously in the course of their lives.

It is the role of the teacher and the school to find means by which the students can practice tolerance and not just discuss it. In turn the effectiveness of this will depend upon teachers and administrators who themselves exert their influence in the community in the cause of social equality—the culmination of the struggle in the nineteenth century for equivalent political rights for all.

TEACHING THE RIGHTS OF WOMEN IN ECUADOR[1]

A two-year project in a girls' secondary school in Ecuador (1,300 pupils) concentrated attention on the local or national scene as a means of developing knowledge of human rights and concern for those to whom for one reason or another, their enjoyment may be denied. The theme of the program was "the rights of women." Although field work and enquiries were naturally limited to the status of women in different regions of the country, every opportunity was taken to study their place in society in other cultural regions and in other times.

As it had been officially declared an "experimental" institution, the school was free of curriculum restrictions; it was possible to adapt the syllabus and to have full cooperation between the teachers of different subjects so that they contributed the maximum to the special program. The six units of study planned for the course were followed by girls in the six classes of the pre-baccalauréat or matriculation section (ages 11 to 17 years) and were designed as the basis for a new branch of study which was to be known as "The United Nations and Human Rights."

Extra-curricular school clubs and sections of Girl Guides, Junior Red Cross etc., were called upon to direct their activities towards the aims of the program and, through the existing system of self-government and the student council, it was expected that the organization of the life of the school would provide a day-to-day demonstration of respect for human rights.

The six units of study were planned on the theme of "The Rights of Women" as follows:

1) Family life and place in society of Ecuadorian women;

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[1] UNESCO: Coordinated Experimental Activities in Education for International Understanding and Cooperation. (Information sent from Unesco to the United Nations.)

2) Their part in cultural life;

3) Their economic status;

4) Historical development of status of women in Ecuador;

5) Their legal status;

6) Women and international organizations.

Each unit had a series of secondary themes to guide the students in their work and a set of specific aims and suggestions for related activities which would encourage the girls to take an active part in research and observation. For example, the aims stated for Unit 2 (Place of women in cultural life) were: to develop (a) a knowledge of cultural background and opportunities within reach of Ecuadorian women; (b) means of cooperating in the national literacy campaign and in efforts to raise cultural standards among different groups of women. Activities proposed included visits to a center for fundamental education, and to literacy centers, to a girls' technical training school, a re-education centre, a training school for social workers, and a school for hospital nurses; studying lives of women who have contributed to Ecuadorian culture; keeping up a wall newspaper; and making diagrams of statistics.

For Unit 3 (Economic status of women) the objectives were (a) a knowledge of economic status of women in Ecuador (b) to prepare for taking an active part in the improvement of living standards by developing a spirit of cooperation and a sense of civic responsibility. The students observed women at work in a peasant community and visited a city clinic, a hospital and the general dispensary of the social security services. They went over a textiles factory, and made a survey of conditions in the street markets and among women pedlars. They also visited an office of one of the public administration services.

In addition to making reports and statistical diagrams, the students in the age group 16 to 18 years contributed materials for a "workbook" which was put together with the help of teachers of geography, history and civics. This was to be a kind of home-made textbook, and a reference list to assist others in following the course, as well as a record of the work of individual students and a means of evaluating the project and its results.

Over a period of two years, two hours a week of class time was allotted to this project but a great deal of the work was clearly done in out-of-school hours.

Active methods (group work, discussions, debates, competitions, preparation of materials and letters for exchanges with other countries) were used widely. They contributed not only to the success of the

project but also to the general plan of reorganizing the school on an experimental basis.

The girls took their assignments with great seriousness and gave practical expression to their studies in a variety of welfare work in the city areas and in the country. A French teacher travelling in Ecuador on a UNESCO fellowship who was present at one of the community projects arranged by students in an Indian village was greatly impressed by what he saw. "On a Sunday morning, in the courtyard of the village school of El Inca, 12 kilometres from Quito, a crowd of village people, in family groups, sat on benches, while some of the more timid hovered at the edge of the maize field which bordered the yard. The school bus had brought 20 girls of the 1st class (12 to 13 years old); some teachers, an announcer from "Radio Andes", a loudspeaker (magnetophone), an electric generator and a pile of mysterious objects which were put into a classroom. We were to take part in a public recording of a radio program of fundamental education planned and produced entirely by the girls. Grown-ups were there purely as assistants and to manipulate the machinery. A twelve-year-old girl, who attends a radio announcers' course as one of her school activities, presented and directed the program with a smiling efficiency and a charm that professionals would have envied. The program lasted three hours and even the daily downpour of winter rain did not interrupt the proceedings. Entertainment items (songs, dances, recital of poems) alternated with brief practical demonstrations: how to put windows in a house and why; cleaning and decorating the interior of the home: how to make a folding desk for children; or a cradle to keep the baby out of reach of animals; or a cage for the guinea-pigs which ordinarily run free in the house; first essentials for personal cleanliness. All the objects shown were put up for lottery and the winners were interviewed.

"The children had done everything themselves—made the furniture, collected to buy the things given away, made their costumes, rehearsed their entertainment. They knew the village people well and seemed to make more impression than some grown-ups might have done.

"The recording finished with a national dance 'el Poncho Verde' (the green blanket) in which everyone joined, children, villagers and officials and with a creole meal offered in our honor by the village. This program, which was repeated a few days later over "Radio Andes," was one of a series prepared by the school and broadcast weekly."

COMBATING PREJUDICE AGAINST KOREANS (JAPAN)

This article reports on experimental activities conducted over a two-year period by the Tajima Lower Secondary School, Kawasaki City, Japan, as part of a continuing program in education for international understanding sponsored by the Japanese National Commission for UNESCO and the Ministry of Education.[1] The purpose of the experimental "Associated Schools Projects in Education for International Understanding" is to encourage secondary schools and teacher-training institutions in different countries to carry out comprehensive activities designed to increase knowledge of world affairs and international understanding, with emphasis on the aims and work of the United Nations and its specialized agencies and on the principles of the Universal Declaration of Human Rights.

General Description of the School

The Tajima Municipal School is a general co-educational lower secondary school located in the central part of an industrial district in Kawasaki City, which lies between Tokyo and Yokohama. The school has an enrollment of over 1,300 pupils, aged 12 to 16 years. At this school, particular importance has been attached to education for international understanding, both in the curriculum and in extra-curricular activities.

Aim and Content of the First Experiment

The directors of the experimental activities used a realistic and frank approach in their choice and treatment of subjects related to human rights. The study of "Prejudice against Koreans" was taken up in Kawasaki because many Koreans live within the school district and mutual prejudice and lack of understanding existed between the Japanese and Korean children. The aim of the project was to find out how this attitude on the part of the pupils could be changed.

Here are some typical examples from compositions on Koreans written three days before the experiment began. Pupil B: "Koreans seem to be very hot-tempered, and I cannot like them. When I go shopping with my mother, many Koreans on the street glare at me

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[1] Condensed from data transmitted by the Japanese National Commission for UNESCO to the United Nations.

passing by. I can hardly understand why they do so. When they are walking along the street chattering in Korean which I do not understand, I sometimes think what annoying fellows they are." Pupil F: "Koreans in Japan are a source of troubles for us, and I always hope that they all go back to Korea."

An average of one to two hours a day over a period of 4 to 5 weeks was spent on each project. An experimental group of 61 boys and girls from the seventh grade (first year secondary school) and a control group from the same grade were carefully selected to ensure that both groups of pupils were approximately the same in intelligence, academic achievement and home environment.

Pupils' attitudes towards human rights before the experiment started were measured by means of the International Understanding Tests, prepared by the Japan Society for the Study of International Education. These objective tests have been standardized by use throughout Japan.[2] On the basis of the test scores, the experimental groups seemed to be normal classes.

The experiment began with two 50-minute periods of study and discussion on the geography and history of Korea, to enlarge the pupil's factual knowledge. Guidance was given by social studies teachers of the school.

In the hope that pupils might develop greater understanding through direct favorable contact with Koreans, a Korean teacher who is a graduate student at Hosei University was invited to come to the school for the third lesson. He is a person of high intelligence and pleasing personality who has lived in Japan for more than ten years and is fluent in Japanese. He did not hesitate to describe correctly the good and bad phases of relations between Japanese and Koreans. However, as he carried on his talk fairly on the basis of calm and objective judgment, pupils as well as Japanese teachers did not feel hurt and could take facts as facts. After the lecture, there was a period for questions and answers. Pupils spoke to him in as friendly a way as they do to their own teachers. This lesson began to bring about a great change in the stereotyped attitudes of pupils towards Koreans.

At the fourth lesson, pupils wrote letters to Korean pupils of a neighboring municipal lower secondary school asking them to reply. The purpose was to ask their views about Japanese people and to make

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[2] For further information, including texts of the International Understanding Tests and data on other experiments, see the published *Report of Coordinated Experimental Activities in Japan for International Understanding and Cooperation*, Japanese National Commission (Tokyo, 1956, 226 p.).

this the topic of the final class discussion. At the fifth lesson, six Japanese and six Korean pupils met and discussed some everyday problems. The groups decided before they adjourned to arrange for some joint recreational activities. These activities took place during the seventh and eighth lesson periods and included a dodge-ball match, a short play, and Korean and Japanese folk-songs and dances.

At the ninth lesson a discussion was held on the theme of "what could be done to eliminate mutual prejudice." First, replies from Korean pupils to the letters sent in the fourth lesson were read. Then, pupils were divided, for the purpose of discussion, into three groups (for, against, and neutral) based on their previous attitudes towards the question of making friends with Koreans. The tenth lesson was spent by the pupils in writing compositions on the subject of what changes, if any, took place in their thinking and attitudes towards Koreans during the experiment.

Results of the First Experiment

(1) Expansion of knowledge: As shown by tests, the experimental group which was given special instruction in Korean geography and history made remarkable improvement in knowledge in these subjects in comparison with the control group that was given no special instruction in these subjects.

(2) Attitude change caused by personal and direct contact: The talk given by the Korean teacher exerted tremendous influence, as is clearly shown by the differences between the compositions written by pupils before and after the talk. Cooperative activities with Korean pupils, including exchange of letters, group discussions and recreation, also helped to change attitudes, as is shown by the marked increase in favorable terms used about Koreans in the final compositions written by students in the experimental group. This change in attitudes was not observed in the compositions written by the control group. Most of the pupils of the experimental group were strongly impressed with the necessity of promoting mutual understanding through personal experiences.

(3) Individual differences: The statements above are concerned with the pupils in general. However, there were naturally some individual differences among the pupils as to the degree of change of their attitudes. A comparison was made of attitudes indicated before and after the experiment in seven typical cases among the experimental group. Pupil C states that he will try positively to remove discrimination against Koreans by talking others out of it, while Pupil B says that

although her misunderstanding is gone, she still does not feel friendly towards Koreans.

The Second Experiment

The second experiment aimed at examining the conclusions of the first experiment and maintaining its effect. The first experiment was carried out by a large class as a unit, with great effort. In contrast, the experimental and control groups for the second experiment were limited to ten pupils each, six boys and four girls, chosen among the experimental and control classes respectively. The time devoted to the second experiment was six lessons, totalling fourteen hours.

Four fifty-minute class periods were given to study and discussion of the Universal Declaration of Human Rights and to the showing and discussion of three relevant films. During one class period, a Korean teacher from the Sakuramoto Primary School spoke to the pupils on everyday problems of Koreans living in Japan. Next, scrap-books of newspaper clippings and magazine articles were assembled. Then, two class hours were spent making preparations for pupils to visit Korean homes in the city. Letters were written by the pupils and attitudes towards the visit were discussed. Separate groups of boys and girls visited Korean homes during a four-hour period and met and talked with Korean families. The two remaining class periods in the experiment were devoted to seeing two films ("New Neighbor" and "Picture Drawn in the Mind") and to a discussion meeting on the visit to the Korean homes.

Evaluation of the second experiment was made in several ways. Written tests of knowledge and attitudes on human rights, including the meaning of the Universal Declaration of Human Rights, were given both before and after the experiment. Compositions written during the experiment were also assessed for attitude changes. Class discussions held during the time of preparation before visiting Korean homes and after the visits were tape-recorded and used as data for attitude measurement. Individual interviews with students were also conducted in order to measure attitude continuity.

The written tests showed a remarkable difference in general understanding of human rights and in judgment on problems of human rights between the experimental group which received special instruction and the control group which did not. Compositions written before and after the visits to Korean homes showed marked differences in the frequency of friendly terms. The total number of expressions that changed to friendly from unfriendly amounted to 27, with 10 changes

from friendly to unfriendly. Measurement of pupils' statements made during the discussion periods showed that the number of friendly statements increased while that of unfriendly statements decreased. The visits to Korean homes provided strong stimulus for improved attitudes.

Conclusions of the Experiment:

(1) Prejudice against Koreans in Japan can be reduced by special guidance.

(2) It is necessary to give learning guidance to increase knowledge of human rights in order to have pupils build up and maintain friendly attitudes.

(3) In order to change unfriendly attitudes, it is necessary to provide basic understanding and knowledge of human rights, a good educational environment and opportunities for effective personal contacts.

THE HIGHER HORIZONS PROGRAM OF NEW YORK CITY

BY JACOB LANDERS[1]

Supreme Court Decision

In the light of the tremendous current interest in the education of disadvantaged children, it is difficult to believe that the first large-scale, systematic program to meet their needs—the New York City Higher Horizons Program—began less than six years ago. It had its genesis in the Supreme Court Decision of 1954 requiring the racial desegregation of public schools in the United States. As a direct outgrowth of this decision, New York was the first large city in the country to request and secure a thorough investigation, conducted by the New York University Research Center for Human Relations under the sponsorship of the Public Education Association. This research study did indeed find the City of New York wanting in equality of educational opportunity, particularly for our Negro and Puerto Rican children.

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[1] Dr. Landers is Co-ordinator, Higher Horizons Program, New York City Board of Education.

Equality of Educational Opportunity

It would seem wise to discuss, at the outset, the meaning of the phrase, "equality of educational opportunity". In New York City, we have for a long time accepted the principle that educational opportunities ought to be consistent with the needs of the children. Everybody approves spending large additional sums of money on the mentally retarded or the physically handicapped. Yet the most seriously neglected group in our schools consists of those children who, because of unfavorable environmental conditions, are unable to reach their potential. They form the majority of the 900,000 children who, each year, drop out of high school before completion; they constitute the bulk of the millions of children of average ability or better who do not learn to read properly. For these children, a mere mathematical equality of services is entirely inadequate. They need a compensatory inequality which will enable them to compete with other, more favored, children with some basis of hope.

The Demonstration Guidance Project

The Demonstration Guidance Project, the forerunner of Higher Horizons, was organized in December 1956 in an effort to study the results of this compensatory inequality. It had, as its major purpose, the identification and stimulation of able students. It aimed to inspire such students from culturally different areas, and from low income families without an educational tradition, to reach higher goals.

In the course of this Project, we have thus far conducted more than 100 separate studies and investigations, many of which have been written up as special monographs. Basically the results indicated tremendous success in improving academic achievement in high school and increasing college attendance in the schools in which the Project was conducted. The number of academic diplomas went up two and a half times. The number of pupils going on to higher education rose three and a half times. Project pupils ranked in the top of the class, and were accepted by leading colleges.

HIGHER HORIZONS

The success of the Demonstration Project led to its extension, in September 1959, to 13 junior high schools and to their feeding elementary schools. At that time, we introduced the program into grade 3 and grade 7. Since then, we have been adding one grade at a time. At

the present time, we have 65,000 pupils—35,000 in elementary grades, grades 3 to 6; 20,000 in junior high schools and 10,000 in grade 10 of high school. In the Demonstration Project, we dealt only with the academically able; in Higher Horizons we include the academically disabled as well.

For the school year 1962-63 the Higher Horizons Program costs about four million dollars or about $61 per pupil. This money is being spent for 157 additional guidance counselors and 290 additional teachers, together with added funds for books and supplies. Actually, the advantage in favor of our disadvantaged children is much greater than $61. In terms of professional workers per thousand pupils, the difference in favor of the underprivileged children ranges from 15 to 60 per cent. This difference results in part from smaller class size, and in part from our many special programs.

In our Higher Horizons schools, we have approximately 30 per cent more teachers than in schools in middle class areas. The total staff includes not only the 447 teachers and counselors so assigned specifically but also many hundreds of other teachers.

The Higher Horizons Program is being evaluated under the terms of a Federal grant, and definite results will not be available until the 1963-64 school year. Nevertheless, we have been tremendously encouraged by the reactions of all those affected by the program—professional personnel, parents and schools.

The most important questions are: What was done to secure the results achieved in the original Demonstration Project? What is being done in the Higher Horizons Program to raise the educational, aspirational, and vocational levels of the children? I shall indicate briefly the broad principles which ought to prevail in an educational program for disadvantaged children and illustrate them with specific reference to our Higher Horizons work.

Financial Support

A basic ingredient of a program like Higher Horizons is financial support. The kind of compensatory inequality described costs money, and lots of it. In a way, these additional sums of money represent a kind of tribute which society pays to some of its disadvantaged children to atone for its misdeeds.

Self-Image

We recognized at the very beginning that if we intended to raise the child's goals, we must first convince him that it is possible. Thus

we aimed first of all to help students to break out of the vicious circle of low self-concept, leading to poor motivation, to low achievement, which in turn reinforces the low self-concept.

In all our work, the schools have been saturated with evidences of success (especially academic success), of men and women from the same ethnic group, and the same background. Displays, bulletin boards, dramas, and other visual materials have been organized on a continuing basis. Successful community figures have been brought into the schools to serve as models and examples, and to inspire hope and emulation. The various mass media can also be extremely helpful in this respect. Movements such as the "Big Brothers" and "Big Sisters" and various sororities and fraternities have also made distinct contributions.

The self concept is one of the most stable, persistent factors in personality. Therefore, we begin our attack early in grade 3, at the beginning of the Higher Horizons program.

Teacher Stimulation and Training

Higher Horizons has succeeded largely because it has stimulated the faith of teachers in pupils, and has provided them with the means to translate that faith into accomplishments.

It is not necessary to dwell upon all the devices used in the training of teachers—meetings, bulletins, workshops, readings, individual and small group conferences, special courses, committees, demonstrations, intervisitations, and the like. We discovered that our greatest enemy was the phrase "as well as can be expected." One of the unfortunate effects of a school with large numbers of disadvantaged children is the normalization of lower standards of achievement. Our most important ally in our fight to raise teacher aspirations was the administration of non-verbal tests of intelligence. Indeed, one of our greatest problems has been to convince teachers that group verbal intelligence tests do not measure either the intelligence or the academic potential of our disadvantaged children.

We have discovered that our children do not score well on standardized tests, at least partly because of their lack of familiarity with the forms, the pressures and the techniques of test-taking. We have found that it takes almost twice as long for the children to complete required information as the time estimated by the test constructors. Special features of examinations, such as separate answer sheets, seem to present unusual difficulties. Therefore, we have begun giving our children specific drill in the important features (but not the content) of objective tests.

It has also been necessary very often to interpret the community to the teachers. For example, for many of our teachers, middle-class values and judgments are the only ones capable of carrying full moral sanctions. They tend to regard the "typical American family—father, mother and children," as the only one which is right, and to look upon the "extended family," as different, and perhaps even wrong.

This task of teacher education has been facilitated by the assignment of two or more special Higher Horizons teachers to each school and from one to four guidance counselors. Their efforts have served to "spark" the entire program, under the leadership of the principal.

Guidance and Allied Services

The mere existence of a Higher Horizons program presupposes a great expansion of the guidance staff. Elementary schools which formerly had no counselors, now have at least one and many have two or three. Junior High Schools, which usually had one, now have four. At the school where we started, the normal counselor-pupil ratio was 1:1400.

Our average "disadvantaged" children rarely complete an academic course in high school, and they are more likely than not to drop out before completing any high school course. These children, who are not discipline problems, who are not mentally retarded, and who are not truants, hold forth the promise of greatest academic return for the smallest investment.

Indeed, one of the real achievements of Higher Horizons has been to focus attention on the lost "middle group" of disadvantaged children. In the past, most of our special services have gone to the children at the ends of the spectrum—the very small bright group at the top, and a larger group at the very bottom. Much of the instructional and guidance time of Higher Horizons personnel has been spent on the "middle" group.

In all grades, beginning with the fifth, much stress is placed upon careers and career planning. Our disadvantaged children have a woeful lack of information about occupations, and of the relationship between school and work. In a middle-class environment, such information is a normal concomitant, from an early age, of family and community relationships. For our children, the schools have assumed the responsibility, with planned programs beginning on the elementary level.

All kinds of devices have been used to raise the aspirational level of pupils, and to get them to think of themselves as occupying more important positions. Negro and Puerto Rican professional workers have

been invited to address classes and assemblies; alumni who have been successful in high school or college have also been invited. Speakers come from many colleges and universities to speak to children in assemblies and classrooms.

The impressionable adolescents in junior high school are taken on trips to colleges and universities to further stimulate interest. An extensive testing program, a film program, special instructions in "How to Study" and similar activities have impelled students toward higher occupational goals.

Instructional Services

A basic condition for the success of our program has been the great expansion of instructional services for those children who need them. Higher Horizons schools have lower class registers than most other schools. Special homework rooms have been set up, both in the school and in the community, so that boys and girls living in crowded quarters might have a quiet place for study. Remedial classes in reading and in mathematics have been outstanding features.

The chief handicap of disadvantaged children is their lack of verbal facility. We have attempted to compensate for this deficiency by alloting more time to instructional areas which promote language competency. All Higher Horizons elementary schools now have two special teachers of reading and a special teacher for library work. Also, most of the time of the three additional teachers in each school is given to language and reading improvement. An important activity has been a "Readers are Leaders" campaign designed to encourage reading and the use of school and community library facilities.

We have also attempted to introduce in our program the factor of reasonable anxiety for pupils and their parents. Insofar as academic success is concerned, children, like their parents, are convinced in a general way that school is good for them and are eager for success. However, this feeling is usually generalized, and is often not accompanied by a feeling of anxiety about the many specific elements which make for success. Our schools have had to create concern about such things as homework, marks, reading grades, bringing books to school, dress, behavior, notes for absence, and the like.

Cultural Enrichment

Our guidance and instructional programs have been accompanied by a determined effort to enrich the cultural experiences of the children and to make the entire city a part of the curriculum. In Higher Horizons schools, the number of trips has increased tremendously, often

more than 200 per cent. Tens of thousands of children, many of whom had never been out of their home neighborhoods, have visited such places as Town Hall, City Center, Carnegie Hall, Brooklyn Academy of Music, and the United Nations. They have seen and heard ballets, operas, puppet shows, concerts, folk dances, plays and music festivals. Too numerous to mention are the trips to museums, parks, banks, post offices, libraries, railroad stations and the like.

One of the most important values of trips is that children come to see that there are many adults interested in what they are learning in school. It gives them an opportunity to share excitement with adults and to ask questions. We make it a point to include some adults on all of the trips for children.

It is evident that the cultural phase of the program has had the greatest impact on the community. It has indeed resulted in Higher Horizons, not only for the children, but for the community as well.

Parents and Community

Thus far, I have dealt with the impact of the program on the teachers and the pupils. But it is not enough for the teacher to believe in the children, and the children to believe in themselves. We must also educate the parents to believe in their children.

There is a popular misconception that parents of disadvantaged children are hostile to education. Our experience has been that nearly all parents, even those who are severely alienated or defeated, look upon the school as the one source of hope for their children. In many cases, however, they simply do not understand what the school is trying to do.

When we began our work, we sent questionnaires to parents asking them if they were willing to come to school for an interview about their children. At the outset, response was poor. Even after repeated requests, only 38 per cent were willing. Yet, only three years later, 85 per cent said they would come to school for a guidance interview.

The change which took place was the result of the reaching out of the school to the parents. Our special teachers and counselors spend a great deal of time on such activities as parent interviews, parent meetings, parent bulletins, and even trips for parents.

Studies have indicated clearly that neither intelligence, nor achievement, nor social status, nor financial status alone determines whether a pupil finishes high school and goes on to college. The attitude of the family is crucial. We have tried to inspire parents with hope for their children so that they will supply the necessary psychological and economic support.

One of the things we have learned about the parents of disadvantaged children is that they tend to shun the school as an institution, and professional people as institutional representatives. Middle-class parents and children have learned how to cope with the administrative complexities of our school system. When special needs arise, they know what to do, whom to approach, and how to effect communication. The parents of disadvantaged children, and the children themselves, often are unable or reluctant to approach what is to them the awesome machinery of education. Our schools have had to reduce to a minimum the normal impediments to contact between pupils and parents on the one hand, and teachers and administrators on the other hand.

Summary

Governor Rockefeller of New York State said in a recent address, "No human waste is more tragic than the waste of human talent which occurs because the possessors of such talent are held back by accident of birth or social circumstances for which they have no responsibility." This problem is one which greatly affects most parts of our country and also is engaging the attention of leading educators in other countries.

Our Higher Horizons program is an effort to prevent the waste of human talent and to tap the potential of all our children. As the nation's leading gateway, New York City traditionally has had to provide much of the cultural orientation which newcomers require for adjusting to a different way of life. Now, we have the complication of a vast in-migration of people who have been denied educational opportunity elsewhere. Whether children from deprived backgrounds are natives or immigrants, extraordinary effort is required to enable them to secure equality of educational opportunity.

Today these children number more than one-third of our total New York City school population. It is estimated that by 1970 they will number one-half. The failure of our efforts for these children would be a serious erosion of our American ideal of progress through education.

The conservation of our human resources and the extension of our democratic heritage are the two basic imperatives of education in our time. We know full well that what we do in New York City to meet these challenges may well serve as the pattern for educational enterprises throughout the country. If we fail—it will not be for want of effort.

SELECTED BIBLIOGRAPHY

The pamphlets and audio-visual materials listed below represent only a few of the many materials on the subject of human rights issued by the United Nations and the specialized agencies. The items included here have been selected as being of particular value for teaching purposes. Printed materials issued by the United Nations are obtainable from authorized United Nations sales agents (see back cover). For other United Nations materials please write to the nearest United Nations Information Center or to the Sales Section, Office of Public Information, United Nations, New York. Materials issued by the specialized agencies are obtainable from the headquarters of the agency concerned or from its authorized sales agents.

I. UNITED NATIONS

UNITED NATIONS WORK FOR HUMAN RIGHTS. 4th ed., 1961, 40p. (Sales No. 62.I.3); English, Spanish and other language editions. $0.25.
An informative account of what the United Nations has done and is doing to encourage the promotion and protection of human rights throughout the world. Includes an extensive annotated bibliography.

A STANDARD OF ACHIEVEMENT—THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (SPECIAL 15TH ANNIVERSARY EDITION; 10 December 1963). 2nd ed., 1963, 38p. (Sales No. 63.I.13); English only. $0.25.
A discussion of the meaning of the Declaration and an appraisal of its moral and legal influence during the fifteen-year period 1948-1963.
Includes the full text of the Declaration.

THE UNITED NATIONS AND THE STATUS OF WOMEN. 1961, 28p. (Sales No. 61.I.9); English only. $0.25.
An illustrated booklet surveying the United Nations work to promote civil and political rights and educational opportunities for women throughout the world.

DRAFT INTERNATIONAL COVENANTS ON HUMAN RIGHTS. 1954, 84p.; English, French and Spanish editions. $0.80.
Full texts given in Annex I, Report of 10th session of the Commission on Human Rights. (E/2573).

STUDY OF DISCRIMINATION IN EDUCATION. 1957, 240p. (Sales No. 1957.4.3); English, French, Spanish and Russian editions. $1.25.
This study, based on information collected from 84 countries, is in three parts. Part I presents information on discrimination in education based on race, sex, religion and other factors; Part II summarizes preventive action

taken at the international, national and local levels; Part III proposes further measures in this field. Prepared by Mr. Charles D. Ammoun (Lebanon), Special Rapporteur.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS. (Film-Strip) (Secondary schools, adult groups; 73 frames, photographs without captions; commentary); English, French, Spanish, Russian, Chinese.
Presents in graphic form the content and significance of the Universal Declaration of Human Rights.

UNITED NATIONS CONVENTION ON GENOCIDE. (Film-Strip) (Secondary schools, adult groups; 62 frames, silhouette drawings, photographs without captions; commentary, background paper); English, French, Spanish, Russian, Chinese.
Defines the crime of genocide and explains the International Convention approved by the General Assembly on 9 December 1948.

STUDY OF DISCRIMINATION IN THE MATTER OF RELIGIOUS RIGHTS AND PRACTICES; 79 pages, size: 6" x 9"; (Sales No. 60.15.2); English, French and Spanish. $1.00.
A factual and objective study of the prevailing international situation which throws light on how laws and administrative practices operate to *widen or to* diminish the ambit of freedom of thought, conscience and religion.

STUDY OF DISCRIMINATION IN THE MATTER OF POLITICAL RIGHTS; 105 pages, size: 6" x 9"; (Sales No. 63.14.2); English, French and Spanish. $1.50.
A global survey of the nature of discrimination in the matter of political rights, interpreting its meaning, the importance of other rights to the full enjoyment of political rights and the national and international measures aimed at combating discrimination.

FOR HUMAN WELFARE; 52 pages, size: 6" x 8"; (Sales No. 62.I.20); English. $0.25.
A guide for study and discussion of the extensive United Nations activities for economic and social development. 3rd edition.

HUMAN RIGHTS—THE DIGNITY OF MAN. Excerpted from Volume 5 of Study-Guides on the United Nations and Related Agencies. English only. $0.50. Published by Oceania Publications, Inc., Dobbs Ferry, New York.
The material for the Study-Guide Series was assembled by the UNESCO Youth Institute, under the auspices of UNESCO, and in co-operation with the United Nations and the other organizations covered in the series.

CONVENTION ON THE NATIONALITY OF MARRIED WOMEN—HISTORICAL BACKGROUND AND COMMENTARY; 75 pages, size 6" x 9"; (Sales No. 62.4.3); English, French, Spanish. $0.75.
A publication on the development of the law, from both the national and international aspects, relating to the nationality of married women before establishment of the United Nations, and of action within the United Nations

resulting in the adoption of the Convention of 1957. An annex includes the full text of the Convention and the effect of marriage on nationality of women.

LEGAL STATUS OF MARRIED WOMEN; 103 pages, size: 6" x "; (Sales No. 57.4.8); English, French and Spanish. $0.75.
Aspects of family law and property rights of married women: domicile and residence, parental rights and duties, matrimonial regimes and inheritance rights, civil capacity; legislation.

CONVENTION ON THE POLITICAL RIGHTS OF WOMEN—HISTORY AND COMMENTARY; 46 pages, size: 6" x 9"; (Sales No. 55.4.17); English and French. $0.35.
A brief survey of the development and implications of the Convention on the Political Rights of Women, which was adopted by the General Assembly in 1952.

A FAIR WORLD FOR ALL. The meaning of the Declaration of Human Rights, by Dorothy Canfield Fisher with foreword by Eleanor Roosevelt; pictures by Jeanne Bendick; published by Whittlesey House, a division of McGraw-Hill Book Company, Inc.; 160 pages; size 6" x 9¼"; English. $3.25.
A publication especially designed for the young, in which the author interprets the 30 articles of this most important document dramatically and warmly in a series of essays written in terms of the everyday experience of young people. Includes many drawings of simplicity and humor.

UNIVERSAL DECLARATION OF HUMAN RIGHTS. Leaflet; English, French and Spanish. $2.00 per hundred.
Full text of the Declaration adopted by the United Nations General Assembly on 10 December 1948.

THE UNITED NATIONS: DESIGN FOR PEACE by Stephen S. Fenichell; Holt, Rinehart and Winston. 144 pages; size: 6" x 9"; English. $3.25, cloth; $1.65, paper.
A behind-the-scenes report on how United Nations agencies are working in all parts of the world to remove causes of war by improving standards of health, education and technology.

II. INTERNATIONAL LABOR ORGANIZATION (ILO)

ILO NEWS. A pictorial quarterly containing news about the activities of the International Labor Organization, its technical assistance projects and its conferences and meetings. Contains photo stories about labor conditions throughout the world. Free.
Available in English from the International Labor Organization, 917 - 15th Street, N.W., Washington 5, D.C. Available in French and Spanish from the ILO Headquarters, Geneva, Switzerland.

III. UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO)

THE UNESCO COURIER (monthly magazine). Paris, UNESCO, 1947 to date. English, French, Spanish, Russian, German, Italian, Japanese and Arabic editions. Annual subscriptions $3.00 (Canada); 10/ - (stg.); Fr.fr. 7; single copies $0.30; 1/- (stg.); Fr.fr. .70.

Various aspects of the subject of human rights are treated extensively in issues of this illustrated monthly magazine published by UNESCO. Examples include children and human rights (October 1957, November 1960); refugees (March 1956); equal rights for women (January 1956); freedom from hunger (July-August 1962).

THE RACE QUESTION IN MODERN SCIENCE. 1956, 373p. English and French editions. $5.00; 17/6; Fr.fr. 8.50.

This volume consists of ten chapters written by outstanding authorities on the following aspects of the race question: Race and culture, race and biology, race and psychology, racial myths, the roots of prejudice, race and history, race and society, the significance of racial differences, race mixture, the race concept.

RACE, PREJUDICE AND EDUCATION by Cyril Bibby. London, Heinemann, 1959. 90p.; 7/6 (stg.)

A short guide to the problems of race relations which explains the scientific bases of group differences, traces the growth of racial prejudice and its effect on school and society and suggests ways of eliminating it through education.

THE POLITICAL ROLE OF WOMEN/LA PARTICIPATION DES FEMMES A LA VIE POLITIQUE by Maurice Duverger. Paris, UNESCO, 1955. 240p; $2.50; 15/- (stg.); Fr.fr. 6.50.

A report describing the general results of a survey, undertaken at the invitation of the UN Commission on the Status of Women, on the recognition of legal equality of the sexes and the exercise of women's political prerogatives in four countries (France, Federal Republic of Germany, Norway and Yugoslavia).

THE CHANGING SOCIAL POSITION OF WOMEN IN JAPAN/LA CONDITION SOCIALE DES JAPONAISES ET SON EVOLUTION by Professor Takashi Koyama. Paris, UNESCO, 1961. 152 p.; English and French editions. $2.00; 10/- (stg.); Fr.fr. 7.

A report on the changes that have taken place during the last ten years in the situation of Japanese women, mainly from the sociological standpoint.

THE EMANCIPATION OF THE TURKISH WOMAN/L'EMANCIPATION DE LA FEMME TURQUE by Professor A. Afetinan. Paris, UNESCO, 1962. 63p. English and French editions. $1; 5/- (stg.); Fr.fr. 3.50.
A study reviewing the status of Turkish women before Islam and during the Ottoman period with an account of the legal position of Turkish women today and their role in public service.

TOWARDS EQUALITY IN EDUCATION/POUR L'EGALITE DEVANT L'EDUCATION/POR LA IGUALDAD ANTE LA EDUCACION by Pierre Juvigny. Paris, UNESCO, 1963. 90p.; Free on request (limited stocks available).
An account of the reasons leading to the adoption in 1960, by UNESCO's General Conference, of the texts of an International Convention and an International Recommendation against discrimination in education, of the provisions of these texts and the methods of applying them.

UNESCO AND HUMAN RIGHTS/L'UNESCO ET LES DROITS DE L'HOMME/UNESCO Y LOS DERECHOS HUMANOS (display set). English, French, Spanish and Russian editions. Single set free on request. (limited stocks available).
A set of 29 cm. by 29 cm. photographic posters with exhibition heading, captions and discussion guide, to illustrate the content and significance of the Universal Declaration of Human Rights.

FOR ALL CHILDREN/POUR TOUS LES ENFANTS. A set of 10 posters on the Declaration of the Rights of the Child, together with captions and discussion guide for classroom use. English and French. Single set free on request (limited stocks available).

HUMAN RIGHTS. (film-strip series). English, French, Spanish, Arabic and German editions. Set of six strips, with accompanying commentary, $6.00; £2.2s.; Fr.fr. 20.
Six film-strips, each 30 frames, which present an historical review of various aspects of man's struggle for freedom, prepared to assist the study and teaching of Human Rights. The six strips in the set are: (1) Milestones; (2) Abolition of Slavery; (3) Emancipation of Women; (4) Freedom of Thought; (5) The Right to Education; (6) Arts and Life.

IV. WORLD HEALTH ORGANIZATION (WHO)

WORLD HEALTH (bi-monthly magazine). Special issue on the right to health; November-December 1958. English, French, Spanish and Portuguese editions. Available free on request to WHO Headquarters, Geneva, or to its Regional Offices. This official magazine gives information on the work of WHO.